

THE  
**GOOD HOPE**  
THROUGH  
**G R A C E.**

(12)

The *Jubilee* of the *Kingdom* of Christ shall come upon the Counterfeit *Jubilee* of *Rome*, and before the end of the Following Year 1700, shall begin to bring under Desolation that *Great City* and its *Papacy*: Therein Uniting the Year 1697 with 1700. according to *Prophecy*.

Humbly Presented to the Faith and Prayers of all Sincere *Protestants*.

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By, *T. BEVERLEY.*

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Rev. xviii. xix. *In one Hour is she made Desolate.*

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*L O N D O N,*

Printed for *William Marshall*, at the Sign of the *Bible* in *Newgate-Street*, and *John Marshall*, at the *Bible* in *Grace-Church-Street*.

( 52 )

*Resolved*, That the said four Commissioners have acquitted themselves in the Execution of that Commission, with Understanding, Courage, and Integrity.

*Resolved*,

That Sir *Richard Leving*, one other of the said Commissioners, has been the Author of the said groundless and scandalous Reports, upon the four Commissioners before mention'd.

*Resolved*, That the said Sir *Richard Leving* be committed Prisoner to the *Tower of London*, for the said Offence.

And he was committed accordingly.

## F I N I S.

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### Errata in the Report.

Page 4. l. 27. and p. 5. l. 2. under *Acres profitable*, for l. s. d. read a. r. p.  
P. 5. l. 20. dele *said*. l. 23. dele *not here valued*. l. 34. after *Thomas* add  
*Lord*. P. 8. l. 6. dele *the last said*. l. 27. dele *and*. l. 33. for *such r. each*.  
P. 13. l. 1. r. and *his Losses*. P. 14. l. 2. for *in r. by*. P. 15. l. 25. for *are*  
*r. were*. l. 29. after *that add in many Cases*. P. 19. l. 28. for *values of r. value*  
*and*. l. 34. dele *and*. P. 21. l. 35. r. *forfeiting Persons*. P. 22. l. 30. r. *set-*  
*ting*. P. 24. l. 36. r. *Cants*. P. 25. l. 20. r. *twenty one*. l. 23. r. *Nicholas*  
*Brown Esq*; P. 26. l. 1. r. *Articles*. P. 27. l. 14. r. *2595*.

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TO THE  
HONOURABLE  
His much Honoured  
Sir *Samuel Barnardiston.*

*Honoured Sir,*

**A**lthough I must ever Acknowledge a long Series of very great Obligations to your Friendship, and Favour for me ; Yet That is not the Sole, nor so much as the Principal Reason of the presenting this following Discourse to your Acceptance : The more Due Reasons of that are, That by the Freedoms you have Allowed me of Conversation with you ; I have very undoubted Evidences of your sincere Love to the Kingdom of our Lord Jesus Christ, the *Lord of Glory* ; in its present Spiritual

## *The Epistle Dedicatory.*

Evangelical Administration ; and in its Gradual Illustrations of it self in Glory, Promised and Foretold to the latter Days. And yet more particularly, as in All Things I had observed, your *Patriottal* Spirit, your Great *Love* to your Country, the true *English* Spirit ; so your Great *Love* to *Protestancy*, and Bewailing, That no Greater *Liberty* and *Security* could be procured, for the Suffering *Protestants* beyond the Seas, and particularly in *France*. But I hope God supports you in so long a *Life*, to see the Openings of his *Kingdom*. And That your Honourable *Lady*, whom I have long observed the Truest *Consort* of All the Varieties, that God hath been pleased to Dispensate to you, may Rejoyce with you in that so Great Joy, is the Humble Earnest Prayer of, Most Honour'd Sir,

*Your most Affectionate Humble Servant  
in our Great Lord, T. BEVERLEY.*

## The P R E F A C E to the Favourable Protestant R E A D E R.

THE Discourse following, I Humbly Present, as the Result of the most Close Researches into the Sure Word of Prophecy, after the so great Disappointment of the Hopes I had at the Year Ninety Seven. I Humbly Acknowledge to Infinite Grace, it gave me not the least Doubt of the Truth and Divine Authority of sacred Scripture, or particularly of the Prophetic Scriptures of Truth, which the Divine Spirit takes such care to assure, Are the True Sayings of God, and that These Sayings are Faithful and True; And I Humbly Bleſs Him, I have besides all those Great and Weighty Arguments, that so many Holy and Learned Men have Established the Autopifity, or self-evident Divineness of Scripture upon, I have the particular Assurance of so Admirable a Prophetic Scheme and Frame, God hath given me, that I am ſure none, but Infinite Preſcience, could ever have Projected, or ſo curiouſly have Wrought and Inlaid; and only to be Found by Compare of one Prophetic Scripture with another, and when they are ſo matched one with another, the Admirable Artifice is ſeen.

Now this very Adorable Workmanſhip led me to Ninety Seven by Prophetic Iconisms, or Images, adjusted to Prophetic Numbers of Time, and justified and verified by Matters of Fact, or as Prophecy calls them, Effects of Vision in Ez. 12. 23. the universal History and Chronology, Corresponding to them. Matter of Fact of Vision.

And in the very last Year, after all Hope ſeeming to be past, it pleased the Lord to ſhew me that Character of Time, ſtiled Indictions or Fifteens of Years; even ſtudiously obſerved in adding 2 and 3 Fifteens to 1260, made up of ſo exact Fifteens; making them, 1290, 1345; All which ſure could never be by Chance. This Note of Indiction, I ſay, what I had always accounted, I found enclapped, whole Prophetic Time, from Solomon's Death to the Blessed Time at the end Dan. 12.

### The Preface.

*end of the 1335 Days, all which make 2730 Days Indicted,  
As any one versed in Accomptancy may easily find. And the  
very first, the 390 Days of Ezekiel's bearing Judah's Sin,  
begin in set Indictions. Hereby I have found Ninety Se-  
ven established by even Arithmetic Demonstration, as I  
have made out in a Treatise on purpose, Printed 1699.*

*Upon all this, I could not remove from Ninety Seven;  
However, so great a Failure looked so unfavourably upon  
it: What therefore God, upon earnest unwearied Prayers,  
and so strict Enquiry, at the Holy Oracle, was pleased to  
give in the Night at the House of an Elect Lady, near Sa-  
risbury; and to enable to Cultivate and Improve; I have  
here given to publick view, consisting of Four Heads.*

1. *The Certainty of a most Stupendious Judgment, to be  
executed on some City, descyphered by Babylon, and this  
City proved to be Rome.*

2. *That the Time of this Judgment to be executed, is at  
some pompous Time of Babylon, such as the Holy Year or  
Jubilee, and great Princes appearing for it.*

3. *That whereas the Time this Judgment to be Executed, was  
most properly Ninety Seven; there is by a curious Artifice of  
Prophecy, a Reserve of 3 Years and a half, reaching to 1700:  
With an Answer of Objections to search of Time from Mistakes.*

4. *That such a Reserve is called God's Infraction or Breach  
of Promise, or his Abrupture, and Breaking off the Series  
and Contexture of Begun Providences; the Notions of which  
are opened and applied to the present Case; there are also Re-  
serves in a way of Wisdom and Goodness, from Ninety Seven.*

*And all recommended to Faith and Prayer, under Divine  
Blessing; and Humbly laid at the Feet of the Supreme  
Palmoni, or Wonderful Numberer of Time, the Apoca-  
lyptes or Revealer, the High-Priest, or Man Cloathed in  
Linnen, and the Apostle of our Profession; That He may  
judge, whether his Word or not. To Him, God over all,  
Blessed for ever, be Glory for ever, Amen.*

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THE  
JUBILEE  
OF THE  
Kingdom of CHRIST,  
Coming on the Counterfeit JUBILEE  
of ROME.

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Rev. xviii. vii. viii.

*She saith in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow. Therefore shall her Plagues come in one day, Death, and Mourning, and Famine; and she shall be utterly burnt with Fire; for strong is the Lord who judgeth her.*

THE Intention of the following Discourse, is to give Encouragement from this Scripture first; then, to excite and even arouse the Protestant Zeal, Faith and Hope; and to oblige the earnest Prayers and Supplications of the Reformed Churches and Nations; and humbly to beseech the Princes and Governments of them, by their Commands and Examples so to lead the way, that we may all cry out with the *loud Voice* of the *Souls under the Altar*; *How long Lord, Holy and True, dost Thou not avenge the Blood of thy Servants; on Them, who dwell on the Earth!*

Rev. 6.10.

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which is a Prophetick *Periphrase* of *Pagan* Rome first, and then of *Rome Antichristian*.

And this at a Time, whereunto the Divine Spirit hath directed us so plainly, and specially to look for it, as at a proper Season God hath foreseen, and singled out for the Execution of his Judgment on *Babylon*, even this her Enchanting *Jubilee*, when she says, *I sit a Queen*; I am now on a Throne giving out my Pardons and Indulgences: *I am no Widow, nor shall know the loss of Children*; Behold from all Parts, how they gather about me at this very time!

And at the time of so violent a Persecution upon the Servants of God, making the same *Protestation* with our selves against the *Papal Idolatry, Superstitions and Tyranny*.

If we are not concern'd at such a time as this, we have only a *Name to live*, as *Protestants* and the *Reformed*, but *are dead*, as God Charges upon the *Church of Sardis*, the *Propheticall Emblem* of the *Churches* stiled the *Reformed*; We have forgotten, how we Received and Heard, in that so great Appearance of God, by the first *Reformers*, and Princes will too sadly seem to have lost that first *Protestant Spirit*, &c. which acted those Princes in the Transactions at *Spire Am. 1529*. Oh that therefore we might *Remember, Hold fast and Repent*: And if there were a *Spirit pour'd out from on high* upon us, a *Spirit of Prayer*, who knows but that in the midst of this false *Jubilee*; *These two things, Widowhood and loss of Children, Alienation of Princes and People, might come on this Mystic Babel in one Day, in one Moment!* If we could *wrestle with God*, as *Jacob*, these *Two Things* would *certainly come upon Her in their Perfection*, as on that *Babylon of Old*, for the *Multitude* of her *Sorceries and Enchantments* in this very day of her *Jubilee*.

Rev. 3.  
1, 2.

Eph. 4, 7, 8.

## Kingdom of CHRIST, &c.

To this very purpose, I will draw out from the Text, as it stands in connexion with This, the Former, the Following Chapters, Six great *Propositions*; and then argue further upon them in compare with other Scripture Prophecies.

*Proposition 1.* There is undeniably a great Judgment denounced by God, and largely described upon some *City*, Figured by *Babylon the Great*, that must most certainly be Executed in its own Time, and upon the *City* designed, according to the *sure word of Prophecy*, Cap. 1. 1. *The Revelation of Jesus Christ*, that *God gave to him*, to *shew to his Servants things shortly*, that is, with great speed; from that very time it was given, to *come to pass* successively; till the *Everlasting Kingdom of our Lord Jesus Christ*, in comparison of which all time is *short*: Now because this Judgment cannot yet (as will appear) be possibly supposed to have come to pass, it must yet come to pass: And because so much hath all along, and for so very long time been *coming to pass*, according to this *Prophecy*; and yet this Judgment hath not been Executed, the Execution of it must needs therefore be very near.

1 Cor. 7.

*Prop. 2.* There are Infallible Characters fixed by the *Prophecy* in these Chapters before us, on the the *City* so denounced upon, assuring this *City* is the present *Papal Rome*. For if *Rome* be the *City* Characteriz'd, as it is now *Papal*, it is that *City* so threatned by this Judgment; For the Characters, and the Judgment are inseparable; Now *Rome* will appear to be the *City* Characteriz'd, and therefore on it must the *Judgment* here *written* be *Executed*.

*Prop. 3.* It is one of the greate Glories of this Judgment, that the first coming of it into Execution shall be with great suddeness and surprizal; and when verily *Few* (stiled by Christ the *Few Names in Sardis*) have a thought

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*The JUBILEE of the*

*Thought, or Apprehension of any such thing: One Day, one Hour, one Moment, as of Ancient Babylon, speak the very great Velocity of the Judgment.*

*Prop. 4.* The Princes, that at this time Bear up the Grandeur and the Haughtiness of *Papal Rome*, by giving their Power and *Kingdom to the Beast*; called therefore *His Horns*, shall be by *the Lamb, King of Kings, and Lord of Lords* so overcome, as to be made Instruments in the Execution of the Judgment in such Parts, and Degrees, as the *strong Lord, who Judgeth*, shall Commission them unto; which shall highly Exalt, and make Illustrious the Judgment: As an Indication of this, it is said *C. 17. 16. The Kings shall hate the Whore, shall make her Desolate, and shall eat her Flesh, and shall burn her with Fire*; and in this Text, her *Plagues* are *Death, and one concurring with the other Mourning, Famine, and burning with Fire*.

*Prop. 5.* The Greatness and the sudden Invasion of this Judgment, as denounced by God, are uncontroulably to be demonstrated, not only as to the possibility, but the certainty of both; as from the Truth of the Lord, who hath so long ago denounced it, so from the Wisdom and Omnipotency of the *strong Lord that judgeth*.

*Prop. 6.* The Divine Prescience and Wisdom, hath chosen out a Time, and decreed it for the Execution of this *Judgment*, when *Babylon* shall shew it self in its Pride, its Pomp, its Presumption, Security; For it is, when she shall say, *I sit a Queen, and shall see no Sorrow*; and 'tis most undeniable its *Jubilee* is such a Time, and when Great Princes shall so be at her Devotion, as for her sake, with such a violence to persecute, and *Protestant* Princes stand by, and have nothing to say against it.

*Prop. 1.* I begin with the first Proposition; that the Judgment here forewritten must most certainly be executed:

## Kingdom of CHRIST, &c.

ecuted : That there is a great Judgment here described and denounced on some *City*, Figur'd by *Babylon the Great*, is most uncontestable ; every word in the Fore-going and this Chapter assures it ; and in the following Chapter, we have most solemn *Doxologies* and *Thanksgivings* upon it ; In *Cap. 17.1.* The *Vision* begins thus ; *John* is called to come to the *Angel*, who would shew him the *Judgment* of the Great *Whore* : In this *C. 18.1.* Another *Angel* having *Great Power*, and with whose *Glory* the *Earth* *shone* *Appears* ; and he *cry'd mightily with a loud Voice*, *Babylon the great is fallen, is fallen* ; certainly and irrecoverably *Fallen* ; and so the *Vision* goes on in the most dreadful Expressions, and Pourtraires of a Judgment most stupendious : *The Kings of the Earth bewail, and stand afar off for fear of her Torment* ; her *Merchants throw Dust on their Heads*, and *cry out* in their Lamentings, *Alas ! Alas !* and at last her Irrecoverable Ruin is set out by a *Millstone, cast into the bottom of the Sea* by a mighty *Angel* pronouncing ; So shall *Babylon* be *thrown down, and found no more at all*, ver. *15. 19.21.*

If this *Judgment* then be *Prophetically* denounced by the *Holy, the True, the Mighty God* ; It must and shall certainly come to pass in the Time, and upon the *City* designed : This is a *Principle of Natural Light and Intellectual Reason* so clear, I shall no further insist upon it.

What then can be levied by way of *Objection* ? I can possibly suppose but two Things : Either the Authority of the Book of the *Revelation* must be called into question, as not from *God* ; or it must be said, the *Judgment* hath been already Executed.

*Object.* 1. As to the first, I shall say these three Things.

*Answ.*

*Answ. 1.* That this Book hath such a Majesty of Truth in the most awfull Representations of the Divine Being, of the Redemption of the Lord Jesus Christ, of the Beauty of Holines, and of the Abominableness and dreadful end of Sin; That whoever hath any Fear of God arising from the light of Natural Conscience, or any Gust of the Excellency of Sacred Writings, cannot but acknowledge it from God: Add hereunto those bright Rays, that shining from it, every where enlighten the Purity of Divine Worship, in detestation of all Idolatry and Superstition; and illustrate the Glory of Martyrdom, for keeping the Commandments of God, and for holding the Testimony of Jesus: In all, The Glory of it, is as of the *Revelation of Jesus Christ*, given to him by God, and who then will dare to set himself as a mark for that Commination: If any Man take from the Words of the Prophecy of this Book, God will take away his Part from all the great Promises of it, and will add to him the *Plagues written in it*, which both are most dreadful. C. 22. 18, 19.

*Answ. 2.* Let any one consider the Curious and Admirable *Iconisms, Images and Figures* found in this Book, and if he haue a *Mind*, that hath *Understanding* to apply them to the Events foretold from their first beginning, shortly, *that is*, to begin from the time of giving it, immediately to come to pass, and reaching down to this very time, he will find them so exactly to answer the *prophetical and predictory Types*, as to justifie this Book of the *Revelation* to be from God, by that very demonstration of Divinity God appeals to *Esay 41, 23. Shew us things to come, that we may know ye are Gods*; Hence therfore we may be assur'd of the Divinity of this Prophecy, even from the previdence of God in it.

*Ans. 3.* The Prophecies of the Old Testament, in *Isa. C. 47.* and *Jerem. 51.* and in *Daniel* throughout, are such an Exemplar of Judgment, on whatever shall come under the Name of *Babylon the great*, (as *Nebuchadnezzar* memorializ'd it for after Ages,) that if we are duly perswaded of the Divine Authority of the one, we have all the just Inducements of the same perswasion of this *Apocalyptic Prophecy*; and that the Spirit, who breathed the one, breathed the other also; who foresaw *Mystical Babylon* in litteral, and prepar'd the Shades of the Destruction of it, the Latter in the Former; which highly aggrandizes the Evidence of the Divine Authority of the *Revelation*: For none but the Divine Understanding could ever have excogitated such an Admirable Agreement.

*Object. 2.* As to the second Objection, That the *Judgment* hath been already Executed, and the *Prophecy* fulfilled, it shall be answer'd under the second Position; that the *City*, which is here denounced upon, is *Papal Rome*, from whence it will necessarily follow, It is not, nor can can yet have been Executed; because the *City Rome* is yet in Being and Greatness, but by this Judgment is utterly to be destroyed; But in the mean time, it may be evinc'd, from the glorious Consequences, drawn out *C. 19. C. 20. C. 21. C. 22.* which are so close connexed with this Judgment, which have not yet come into effect, that therefore not the *Judgment* itself, for who can apprehend such Glorious Appearances, as the *Heavens opening*, Christ's coming forth Attended with the *Armies of Heaven*, such an Universal Conquest of Enemies, and such a *New Jerusa'lem*, and Illustrious state of it, have ever enlightned a World continuing yet so dark! He that can perswade himself to believe that, may believe any thing most unreasonable: I come therefore to the second Position.

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*Posit. 2.* There are Infallible Characters fixed by this Prophecy, by which we may be most assur'd, It is the present *Papal Rome* to be Judg'd; For the making out this Position, Two things are to be prov'd.

1. That *Rome* it self is the *City* intended.

2. That though *Rome Pagan* be intended, yet *Rome Papal* is the *Babylon*, on which the Judgment is to be Executed, so fully here describ'd: That it is *Rome*, There are two undeniable, even Litteral Affirmations; that even the *Papish* Expositors, who have so great Reason to ward off the Blow from *Rome*, yet they have not the face to deny, the *City*, must needs be *Rome*, and therefore some of them fix on *Pagan Rome*.

But *Rome*, take it *Pagan*, take it *Papal*, *Rome* it self is the *City* to be thus Judg'd, as the Divine Spirit hath made known to us by saying, the *Seven Heads* are *Seven Mountains* on which the *Roman* sitteth; Now the *Seven Headed City*, was as plain a Character of *Rome*, when the *Apocalyptick* Apostle writ, as if we described *London* by the *City*, whose Shore the *Thames* washes, or *Constantinople* by the *Bosphorus* coming up to it.

Again, the same Divine Spirit hath told us, the *City* is she that hath the (Exodus) Kingdom at this very present time over the *Kings of the Earth*; which is as plain a Distinction of *Rome*, as at the time of the *Revelation* given, as if we describ'd *London* by the *City*; where the Courts of the King, of Judicature, and the Councils of the Nation are, and the chief Seat of Trade is; or *Constantinople* by the *Ottoman Port*: Who that knows the History of the World at that time, knows not, That *Rome* was the Seate of the Empire of the World at that very Time: This being so plain, though other Proofs may be given, I pass off from it, and come to the second part of the Position; That though *Pagan Rome* is to be taken in, yet *Papal Rome* is the *City* to be Judg'd, especially, Ultimately, Finally. That

That this may be made out, I must lay in the Foundation; That, as the *City Rome* is Evidently shewn to be the *Babylon*, to be Judg'd; So the Supremacy meant here, by the *Beast*, must be a *Supremacy* closely Related to the *City Rome*, and Bearing up that *City* in *Glorie* and *Grandeur*; as *Pope of Rome*, in the place of *Emperor of Rome*, or any other of the *Supreme Magistracy* of it. For the *City*, and the *Beast* that *Carryes it*, are *Inseparable*; If it be therefore made out that the *Supremacy* is *Papal*, on which the *City* is *Born up* when it is *Judged*; It will most certainly follow, that the *City* to be *Judg'd*, is *Rome Papal*; Even as if it be prov'd, that the *Rome* to be *Judg'd*, is *Rome Papal*; It is therein prov'd that the *Supremacy* *Judg'd* is *Papal Supremacy*; For as is said; They are *Inseparable* and *Proportion'd* one to another: I will therefore draw out several *Characters* of *Papal Supremacy*, and of *Papal Rome*, that are most Plain *Matters of Fact* upon both, in Relation to, and Compare one with another, and that are given in *Prophecy* upon each, as the most plain and easly to be understood (waving what is more *Critical* and *Curious*,) and yet most Argumentative and most Conclusive, as laid one to another, consider'd together; that *Papal Rome*, with its *Papacy*, are here Represented to be *Judged*.

*The Characters are these Following.*

*Charact. 1.* It is undeniable, The *Papacy* lays claim to a *Supremacy*, as the *Vicar of Christ*, *Universal Bishop*, *Pope of Rome*; as *Universal* as *Emperor of Rome* heretofore over the *Princes of Europe*; and a *Pastor* above *Princes*, and the *Supreme Powers* here *upon Earth*; So the *Church of Rome*, *Universal Catholic Church*, The *Matriarch of Churches*, or *Lady*, as *Babylon of Old*; or as *Rome*, *when*

when *Mistress, Lady* of the World ; All this is undenyable Matter of Fact in general knowledg of the World at this day, and much more so before the *Reformation*.

And what more plain in Prophecy ! In *Daniel*, in this *Prophecy of the Revelation* ; *Beast* is Interpreted into *King* or *Kingdom*, as a Succession of *Kings* ; *Having Times and Laws given into his Hand to Change. Horns* Dan. c. 7. are *Kings*, and so must the *Little Horn* be, and as more *Stout than his Fellows*, an *Imperial King* : In this *Vision of the Revelation*, the *Beast* is the *Eighth King*, and of the Seven *Heads, Supremes over Rome*. To shew his *Imperialness*, *Ten Kings* are as *Horns* upon his *Head*, in Subordination to him : *Power was given to him over all Kindreds, and Tongues, and Nations* ; An *Universal Mo-* c. 13. 7. *narch.* c. 17. 9.

As for the *City*, it is *Babylon The Great, the Great City*, who saith, *I sit a Queen*. As she had *sate* upon *Former Kings*, so she is *Carried* on high by the *Beast* ; The *Kings of the Earth Live Deliciously with her*, her *Merchants* are the *Great Men*, the *Grandees* of the *Earth* made *Rich* by her *Costlyness* ; And the *Greatness* and *Variety* of her *Merchandise* speaks her *Greatness* ; Now seeing it hath been Proved by the Letter of the *Prophecy*, *Rome* is the *Seven Headed City*, that was *Imperial* at the Time of the *Prophecy* given : I appeal to all Persons who know the State of Things now in *Europe*, and what it was in Ancient Time, whether there be in the *Roman Empire*, that then was, any Supreme like the now *Pope* for Universality ; For not only the *Kings*, (excepting those who Renounced him in the *Reformation*) but even he is who called *Emperor*, is no *Emperor*, in Comparison of the *Papal Supreme*, whom he himself owns, and payes Subjection to ; or any *City* that can pretend to be a *Queen*, as *Rome* pretends to be ; as it calls it self the

the *Catholick Church*. There can be no pretence of the *Oroman Supreme*, or of *Constantinople* like it, Though that be so fixed as it is, as a Spightful Rival of it by the hand of Vengeance, as might be further shewn, if Seasonable now: And therefore this Character, I look, upon, even Demonstratively Distinctive of *Papal Rome*, and the *Papal Supremacy*: But if this can be thought not sufficient, what follows will more assure it.

Charact. 2. The *Papal Supremacy*, However Prevalent it hath been, and is, is yet in the Ballance of Worldly Powers, a weak, Precarious, Impuissant *Supremacy*; and hath no *Martial Strength* to support or Defend it self by; as is well known in all History and Daily Experience; So that Great Statesmen and *Politicians* have been much Amused; How so Unarm'd a *Supremacy* should have so long continued it self; We in this Nation are Witnesses, how Uncon-  
Puffendorf  
Introduction  
to the  
Empire  
of  
Europe.  
Cap. 12.  
trouably the *King* of this Nation (*Henry the 8th* at his own Pleasure) Revuls'd himself and it from him; and *Queen Elizabeth*, after the Resumption of *Queen Mary*, Abdicated the *Papacy* anew, as other Princes about the same Time did.

In the same manner let us Judg of the *City Rome* now, and we know it is not the Residence of the Ancient *Martial Spirit*, and Prowess that Inhabited it; But, as its *Supreme*, is Unarm'd, so is the *City* upheld by the Kindness of the *Ten Kings*, that shall *Hate* and *Famish*, and *Burn* it hereafter; and by the *Fraud* and *Cunning* of the *Pope*, the *Cardinals* and other the *Priesthood* of it; an *Imperial City* in a *Mystery*; that is a *False Catholick Church* held up by Art.

Let us observe now, How *Prophecy* speaks of this Character, both as to the *City*, and as to its *Supreme*; and we shall find in *Daniel*, The *Feet* and *Toes* of the *Image*, *Dan. 2.* Which make the last State of the *Fourth Roman*

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Monarchy or Kingdom, were *Part of Iron and Part of Clay*; Partly *Strong as Iron*, and Part *Broken Fragile* v. 42. *Weak and Frail as Clay*. And what could the whole Ingenuity of Man have found out more Curiously, and yet Significantly to Express the Feeble *Supremacy* of the *Papacy*; Like *Feet of Clay* upheld by the *Iron* of the *Ten Kings*; and in the other *Vision* the *Ten Horns* Surround and Cover the *Little Horn*; that else could not defend it self; his *Power* shall be *Mighty*, but not in his own *Power*, C. 8. 24. In the *Revelation* the *Beasts Supremacy* is continually Represented with an *Image*; Conioyn'd with a *Spiritual Power*, an *Ecclesiastical Supremacy*, which is a *Supremacy in an Image*: And it is by *Gift* under a *Divine Decree*, The *Ten Kings Agree*, and with *One Consent give their Kingdom, and Power, and Strength to the Beast*: It is by *Gift*, and by *Agreement*, and as by *Ballance* on *One Another's Power*, as Event hath prov'd.

Let us now behold the Character drawn by Prophecy, in relation to the *City*; *She sits indeed a Queen*; But it is by the *Sorcery* of a *False Religion*, *upon Princes and People*, by making them drunk with the *Wine* of her *Fornication* and *Adulteries*; an Impure, Senseless sort of Devotion, and the *False Hopes* of Salvation by it; a Drunken Dream fit to Enchant, and Enslave those who are bereaved of All *Judicious Understanding* in Christianity; and pleas'd with a *Faith, Worship of God, and Conversation*, suited only to a *Carnal Sensuality*: All this shews us wherein the Strength of this *City*, or *False Church* lies.

And how Exactly do these Things Answer One Another! What we Every Day see with our Eyes, and hear with our Ears, and have all manner of Assurance of in *Papal Rome*; and these Delineations of Prophecy, carrying us out of all manner of Doubt, that the *City* here

here described to be *Jude's* d, is *Papal Rome*.

Char. 3. In the *Papacy of Rome*, and its *City*, or False Church, we find the Collection of All the Superstitions and Idolatries, that ever have been (almost, if not altogether) in the World, under One Pretence, Colour, and Coverture, or other; Running like Filthy Drains, into this Foul Great Sewer; enough to fill Volumes with their incredible Multitude and Variety; Such as if duly consider'd, cannot but be thought most Strange and Horrid, in so Divine, Spiritual, and so Intellectual a Worship of God, as Christianity teaches.

And how hath Prophecy Represented this! In *Daniel*, by the Infamous Name of *Beast*, common to Him, with other Idolatrous Pagan Supremes; So by His thinking to change *Times and Laws given into his Hand* for such a Term, plainly signifying Sovereign Power, Engaging it self in the Devising and Introducing False Religion, as *Jeroboam* of old, *1 Kings c. 12. 32. 38.*

In the *Revelation* He is *Full of the Names of Blasphemy*; that is, of Idolatry: For so the Idolatry of such as make a Profession of the True God, is styled, *Isa. 65. 7.* by the Judgment of the most Learned Interpreters: And indeed it can be no other; For to acknowledge a Beeing so Holy, Wise; *Jehovah*, the Eternal, Infinite Spirit; and then to put upon him the Folly, and *Nothing*, as the Apostle styles it, of an *Idol*, is perfect *Blasphemy*.

And so it is to arrogate to be worshipp'd with him; And it is most observable, the *Revelation* frequently Joyns this *Beast Worshipp'd*, and his *Image Worshipp'd*, plainly importing his *Idolatrousness*.

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*Abolab*, and *Abolibah*, those Idolatrous Churches of *Israel* and *Judah*, are a most Graphical Description of this *City*, or False Church, in the same Kind of Style; *Abolab* and *Abolibah*, were set out, *Ezek. c. 23.* in all the Lewdness of *Infamous Women*; Those False Churches of *Israel* and *Judah*; if it be Lawful at all to use the Name of Churches in their *Cafe*, and particularly *Judah* have the Title of an *Imperious*, or, as it may be render'd exactly to the present *Cafe*, *Imperial Whorish Woman*, *Ezek. 16. 33.* So *Rome* is Pictur'd having in her *Hand a Golden Cup, full of the Wine of her Fornication*.

*Charact. 4.* That which is so Generally to be observ'd in the *Papacy*, is the very Height of a most Bold, *Blasphemous* Arrogancy: The very *Supremacy* he usurps in the Christian Church, shews his *Luciferian Pride*. The Title, **H I S H O L I N E S S**, is most Sacrilegious, Seeing God *Only Holy* is, much more *Alone Holiness* it self: His Claim of Infallibility above Councils, is a small Thing; for he exalts it above Scripture it self; That (in the Sense of the very *Pharisees*) *Blasphemous* taking upon him to *Pardon Sin*, his *Indulgences*, Pretended Deliverances from *Purgatory*, his Counterfeit *Miracles*, his *Anathematising* and Curseing down All to Hell, who detest his Idolatries, shews him that *Proud and Haughty Scorer*, who *Deals in Proud Wrath*: His setting his Throne, and Lifting his Scepter above the Thrones and Scepters of Princes, is most Horrid, and Intolerable Insolency: In All this the *City* is one with him, *sitting alought upon him*, and *Born upon him* in all this *Babylonish Luciferianism*.

May 14.  
12.

Let us observe, how Scripture-Predictions shew this his Sathanic Presumption; *Daniel* calls it *his speaking Words*,

Words, High, Great Words against the Most High ; c. 7.  
 25. Standing up against the Prince of Princes, c. 8. 25.  
 Speaking marvellous things against the God of Gods ; and  
 He shall magnify Himself above every God, or Supreme :  
 c. 11. 36. He sitteth in the Temple of God as God, shew-  
 ing himself he is God. He exalts himself above All that  
 is called God ; (the Scripture Expression for Princes) or  
 that is, *αβx.υ.*, is styled *August* ; taken from the  
 Name of *Augustus*, the Greatest of Rome's Emperors ;  
 and become at that Time the *Imperial Title* : Thus the  
 Apostle describes the *Beast*, calling him the *Man of Sin*  
 in the *Antichristian Apostacy*, he was describing ; and  
 that we may know him to be the *Beast*, he is call'd, *α  
 ἀρχις*, That Lawless Prince that does what he will,  
 Dan. 11. 36. and the *Son of Perdition*, as Revel. 17.

In the Prophecy of the *Revelation* he is thus set out :  
 To him was given a Mouth speaking Great Things : He  
 opened his Mouth in Blasphemies against God, to blaspheme  
 his Name ; The World wonder'd after him ; They who dwell  
 upon the Earth shall worship him ; whose Names are not  
 written in the Lamb's Book of Life ; He comes, as *Sathan*,  
 with All Deceivableness of Unrighteousness in them, who  
 perish, on whom God sends strong Delusion to believe so great  
 a Lie, as the *Papacy* in its whole Frame, makes up. Com-  
 pare herein *2 Thes. 2. 10*, &c. *Rev. 13. 3. 8*, &c.

The City, that *Sodom*, and Great Whore, that corrup-  
 teth the Earth with her Fornications, *Rev. 11. c. 17*. That  
*Woman Jezebel*, which calleth her self a *Prophetess*, which  
 Teacheth and Seduceth the People of *Christ*, Christians  
 by Profession, to commit Fornication, to have Commu-  
 nion with *Idols*, *Rev. 2. 20*. She hath on her Forehead a  
 Name written, *Mystery*, as if she were indeed the *Church*  
 of the *Living God*, the *Pillar and Foundation of Truth*,  
 the *Catholick Chnrch*, out of which none can be saved :

But

But it is the *Mystery of Iniquity* ; For the Inscription goes on, *Mother of Harlots* ; So that a most Unintelligible Composition of Wickedness makes up this *Mystery*.

I Appeal now to All, whether such Insolencies of Arrogation ate to be found in the whole World, as in the *Papacy* and its *Church of Rome* ; or whether such Known Matter of Fact, in All these Things, could be more plainly set out, than they are by these *Prophecies*.

*Charact. 5.* The Great Fraud, Dissimulation, Worldly Policy and Intrigue, we know in the *Papacy*, and the *Pseudo Catholick Roman Church*, all its Cheats and Impostures make up such a Character of it, that we find that Great *Swedish Statesman*, *Puffendor*, spends the whole Chapter forementioned in the Discourse of it ; who, tho he does not appear to have the least Relation to *Prophecy*, yet writes so according to it on that Subject ; That it is very wonderful, even as if he had aim'd to Justify *Prophecy* by so notorious matter of Fact.

Let us then Review *Prophecy* on this Head, first in *Daniel* ; The *Little Horn* had the *Eyes of a Man*; a *Look*, or *Aspect* more Great, *Rabbi-Like*, of more Perspicacity than his *Fellow Horns* ; *He had Eyes, and a Mouth that spoke Great Things*; the *Mouth*, as of a *Man of Eyes*, Dan.7.20. *He understood Dark Sentences*; *Through his Policy*; *He causes Craft to prosper in his Hand*, c. 8. 25.

In the *Revelation*, c. 2. 14. In the *Church of Pergamus*, the *Prophetic Symbol* of the *Church of Christ* Under the *Antichristian Throne of Sathan*, the *Papal Supremacy* ; we read of that Politician *Prophet-Balam*, who taught *Balac to cast a Stumbling-block before the Children*.

*Children of Israel*, by drawing them into Idolatrous Practices: In the *Church of Thyatira*, the Symbol of the *Protestant Churches*, under *Papish*, Persecuting Princes, stirred up by the Papal *Antichristian Church*, as it will be call'd) which is Represented by *Ababs Queen Jezebel*, then which none more apt in the whole *History of Scripture* could be found, as might by a Compare be made apparent: But her *Wloresions* and *Witchcrafts* cannot be pass'd by, with which *Jebo* upbraided her so reproachfully, as the *Protestant* Princes have done *Rome*: Oh that so many of them had not fallen into *Jebo's* great Evil, not to have made a perfect *Reformation*. But That which is most to the present Purpose, is, That she had, together with her assumed *Proprieteness*, the *Depths of Sathan*, as the *Arcana Regni*, her deep Maxims of *Sathanic State*, by both which, the enchant's, bewitches, intoxicates Princes and Nations.

*Charact. 6.* There is nothing more notorious, than the dreadful Persecutions, and Storms of Violence, the *Papacy*, and *Its Roman City*, or False Church hath railed against those who have embraced Christianity, and desire to enjoy it in the Purity, and Simplicity of it, or have not submitted to that Tyranny they have so grasp'd at, as hath been described. And we see the Princes and Powers of this World, that have been the Devotionists of it, have contributed their Force thereunto; The *secular Authority*, as they call it; and which Prophecy calls, *The Ten Kings making War with the Lamb*. And all this together hath come to that Extremity of Blood, Slaughter, and all manner of Torture, as continue to this very Day; History and Experience are so full of it, I need say nothing. The *Waldenses*, or as we call them, *Vaudois*, are a lasting Monument hereof, and continue so before our Eyes.

Now this Cruelty of Christians (as they would be called) upon their own so honourable Name, is so monstrous, that even *Pagans* cannot but be astonished at it, and call into doubt that holy, harmless and compassionate Religion, so full of *Mercy*, *Peace*, all *good Fruits*, when they find the Professors of it, and the *Papacy* and *Church of Rome*, who would be *Supremes* of it, *breathing out Slaughter* and *Blood*; to be as *Lyons*, *Tygers*, *Wolves*, yea *Devils* let loose, *set on fire of Hell*, upon those who profess the same *Lord* and *Christ*; and such *Princes*; as the *French King* to out-do the *Neroes*, *Domitians*, *Decius's* and *Diocletians*; and the *Papal* to equal, yea to exceed the *Pagan Rome* herein.

And it should make us bewail, that ever, what hath been call'd *Protestant*, should have any of these Stains upon it, and abhor the least Thoughts of the Return of any such Thing in our own Nation.

Let us now take a View of the Portraiture of *Prophecy* and its Abundance, when it gives us the Character of the *little Horn*; of the *King of Fierce Countenance*; of the *lawless King*, that does after his own *Will*; of the *He*, to whom *Time*, *Times* and *Half* are given; of the *Beast* in the *Revelation*; all which are one and the same, *Papacy of Rome*, as hath been already, and may be now made out, even to the very Nicety of *Prophetic Explications*; and as to the *Pseudo-Catholic Church of Rome*: Dan. 7. 21. *I beheld, and the same horn made war with the saints, and prevailed against them.* Ver. 25. *He speaks great words against the most High, and shall wear out the saints of the most High.* Chap. 8. 24. *His power shall be mighty, but not by his own power, and he shall destroy wonderfully, and practise, and shall destroy the mighty and the holy people.* Ver. 25.

By

By Peace, as if he did nothing but in a Peaceable Way. Any thing of Force lies wholly on the secular Arm; He shall yet destroy many. In the Revelation, Chap. 11. 7. *The Beast that ascendeth out of the bottomless Pit shall make War against the Witnesses of Christ, shall overcome them, and kill them.* Chap. 13. 7. *It was given, by Way of Permission, but most judiciary License also to make war with the saints, and to overcome.* Ver. 15. *He causes, by his Supremacy in an Image, that all who would not worship the Image of the Beast should be killed.* Ver. 17. *And that no man might buy nor sell, have Freedom of Trade, (as it is now in France,) who would not receive the mark of the Beast, &c.* And till his Term expire, this must be; when it expires it shall end: There is therefore set up, as a Pillar inscrib'd, as a Boundary of Time. Ver. 10. *Here is the Faith and Patience of the Saints,* Thus far it reaches, till the Time of Judgment on the Beast and his Horns: Then, *He that leadeth, into Captivity shall go into Captivity; he that killeth with the Sword shall be killed with the Sword.* Chap. 17. 14. *The Ten Kings, Horns of the Beast, make war with the Lamb and his Saints.* But the Beast is taken, and the Kings slain with chap. 19. the Sword of Christ.

And as for the City, or Papal Church of Rome, how abundant is Prophecy? Chap. 17. 6. *I saw the woman drunken with the blood of the saints, and of the martyrs of Jesus.* Chap. 18. 6. *Reward her as she rewarded you.* Ver. 20. *Rejoice over her, Thou Heaven, and ye Holy Prophets and Apostles, for God hath avenged you on her.* Ver. 24. *In her was found the blood of the Prophets and Apostles, and of the Martyrs, all that were slain on the Earth.* Chap. 19. 2. *God hath avenged the blood of his servants at her hand.* And Chap. 11. 8. *The*

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bodies of the witnesses lay dead in the street of the great City, which by Compare must be Babylon the Great, the great City, spiritually called Sodom, for its corrupting the Earth with her Fornication; and Egypt for her Cruelty and Tyranny; and with that as distinct a Remark, as could be set; *Spiritually*: All knowing their Antichristian Usurpation on that Word; The Spirituality; for the sake of which, I could rejoice, if that very Word, in Use in our Nation, Lords Spiritual were utterly blotted out. Chap: 16. 3. The Angel that poured out his Vial on the Waters, and Rivers of Babylon, its Papacy and Kings, said, by way of Praise, *Thou art righteous, Oh Lord, which art, wast, and art to come; because thou hast thus judged; for they have shed the blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy.* And another Angel from the Altar, where the souls of Martyrs cry out, *How long Lord!* Answers; *Even so, Lord God Almighty, True and righteous are thy Judgments.*

Seeing then these Things of the Persecutions of the Romish City in its whole πλατεία, or Breadth, its Papacy and ten Kings, are as clear as the Day; and that Prophecy is so direct upon them, if this very Character were alone, it were even sufficient to assure it is Papal Rome under the Eye of Prophecy; much more in this sevenfold Concenterment.

*Charact. 7.* The Papacy is the last *Supream* of the *Roman Empire*, and that *Supremacy* the very last State and Time of this *City Rome*. Now of this indeed we first say nothing beyond those Scriptural Reasons; That the final and most destructive Judgments of God are to be expected on a City of so great Idolatries, Filthinesses, Pride, Cruelty and the bloody Persecutions of the Servants of God, and of so long Continuances therein;

as

as not only other *Cities*, who when they have fill'd up their *Measures* of Iniquity, have been judged by God; but *Jerusalem*, which God made so great an Exemplar of Judgment; we may also observe in the Courle of Providence, and the Government of the World, All humane States and Governments have come to their Periods; and *Rome* having had so long a Duration from the *Urbs Condita*, or first Building of *Rome*, and even since it became *Rome Papal*, a Time as we may according to the most usual Allowances of Time to Cities and States, the Sovereign *Lord of Time* hath determin'd, very well expect its Down-fall to be near, and that it must needs be sitting on its last *Supremacy*.

But when we calculate according to the *sure Word of Prophecy*, as we have utmost Assurance, that *Papal Rome* is the *Babylon*, that is to be judged. So we have no Room for Doubt that it is the last *Supremacy*, For as the *City* is adjudged to final Destruction, so the *Beast* is thrice said to *go into Perdition*. Chap. 18. 21, 22. compared with Chap. 17. ver. 8, 11. If therefore the *City* sitting on the *Beast*, is cast as a *Milstone* into the *Sea*; That cannot survive the *Beast*, to sit on any other; And if the *Beast* go into *Perdition*, as he is also call'd by the Apostle, the *Son of Perdition*, [as the *Judas* of Christianity, going into *his own Place*,] while the *Woman* sits upon him; there is a perfect End of his *Supremacy* also; he is therefore said by the Apostle, 2 *Theff.* 2. to be first *taken away* by the *Breath* of the *Lord's Mouth*, and then *brought utterly to nothing* with the *Brightness* of his Illustrious Appearance, 12 *Theff.* 2. 8. And he is *taken*, and *cast, alive, into the Lake*; And even this gives certain Proof, This is the last *Supremacy*; For there can be none after the *Eighth King*, upon

upon which the *City sitting* is destroyed: It could not therefore be the *Seventh King*, which by being called 'ΑΛΛΩ, *Another*, a very Forreigner, of another Kindred to the other Kings, No Head of *Babylon*, though a King of *Rome*, is therefore certainly known to be the *Christian Emperor*, and came after the *Pagan Emperor*, call'd the *Dragon*, who then was in his Regnancy, when the Apostle writ. Let us then argue thus; which ever of the Kings is the *Beast*, must be the *Supreme*; *sitting* on which *Babylon*, (prov'd to be *Rome*) must be destroy'd: It cannot be the *Sixth King* who then was, when the *Prophecy* was given; and who might be supposed to have lasted till now. For who can suppose in any Sense whatever, *Rome* is upon the same *King* it was then! nor can it be upon the *Seventh King*, but no *Head* on that Account; for he could continue but a *short Space* (as hath been elsewhere made out) it must be therefore some *Supreme*, that hath continued a long Space in Opposition to the *short Space*. This therefore must be the *Papacy* which hath lasted longer than any Government over *Rome* without Variation in any Essential Point, and than (so far as I know) any other in the World. Beside, it is expressly said, the *Dragon*, by which I apprehend all Interpreters understand the *Pagan Imperial*, persecuting Power at the Time of the *Revelation* given, is expressly said to receive a deadly Wound from the *Christian Emperor*; on which, he, as it were, secretly conveyed over his Power, *Seat*, and *great Authority to the Beast*, gliding it, as unobservedly, by the *Christian Emperor*, unto the *Idolatrous Antichristian Papacy*; by whom his *Deadly Wound was healed*; which is therefore the *Eighth King*, but *Seventh Head*, *Seventh* from the *Sixth Head*, or *Pagan Emperor*, of whom, when the

the Apostle writ, it is said, *he now is*. Then follows the Seventh King, no Head; then the Beast the Seventh Head who hath continued even above 1200 Years: So that the Time from the Cessation of the *Western Christian Roman Empire*, when the Beast received Power, and the *Ten Kings* with him at 476 of the vulgar Account, exceeds the Time from the first Building of *Rome* to that Supremacy of the *Bishop*, or *Pope of Rome*; so that no Title of Principality in *Rome* hath by a kind of Providential Fatality been assumed by any Secular Power, precisely over the *City Rome*, but *Bishop*, or *pope of Rome*; This argues beyond Possibility of Denial from this so long Continuance of the *Papacy* in Opposition to the short Continuance of the *Seventh King*, no *Head*, or *Christian Emperor*; that the Pope is indeed that *Seventh Head*, and *Eighth King*, and so the Last, even the Beast that *goes into Perdition*.

*Post.* 3. It is one of the Glories and Lustres of the *Judgment of God on Babylon*, That the first coming of it into Execution shall be with great Suddennes and Surprizal. It is expressed in one *Day*, and one *Hour*, and in the same *Hour*. I know *Day* and *Hour* may signifie any determinate Season. But in such very constant and pregnant Expressions of Suddennes, exceeding Suddenes is intended. The same Expressions are used concerning *Literal Babylon*, \* *In one Day, and in a Moment, one Post shall run to meet another*, with the Tydings, so sudden and un-<sup>†</sup> *Jer. 51.* <sup>†</sup> *Essay 47.* <sup>†</sup> *Dan. 6.* *thought of Tydings*; when *Belshazzar* thought of no such Thing; the <sup>†</sup> *Hand-writing appeared upon the Wall*: And the same *Night* *Belshazzar was slain*, <sup>†</sup> *and the King of the Medes took the Kingdom*, the *Babylonian Monarchy* then utterly ceasing. This was Prophetically

*phetically Typical of Mystical Babylon:* It is therefore no Argument this *Judgment* cannot be executed a long Time yet, because there are no present Appearances: Herein shall appear the Glory of this *Judgment*, as one great Point of it, the Suddeness of it; In many of the most high and lofty Works of God, Suddeness hath been the peculiar Lustre of them. In the Creation of the World, *He spake, and it was done; He commanded, and it stood fast;* *He called to the whole Creation, and it stood up together:* In the Giving the *Spirit,* *suddenly there was the Noise of a mighty rushing Wind.* In the Day of *Judgment,* *sudden Destruction* shall come, when they shall cry *Peace, Peace;* upon all the Enemies of the Kingdom of Christ. *The third Woe cometh quickly,* in the hasty and sudden Effects of it.

Psal. 33.9.  
Ezay

Acts 2.2.

1 Thes. 5.1.

Rev. 11.  
14.

Now by this Suddeness it is not intended, That the whole Execution of the *Judgment* should be in so short Time, though it is and shall be in short Time. For the whole Progress of the *Third Woe* is quick and speedy as it passes through the *Tubuli* or Pipes, till it comes down into the Ocean of Everlasting. Yet, it shall not be in one *Day, Hour, or Moment:* But the first Invasion or Assault shall be so: Then it moves by *seven Voices,* and by *seven Vials of the last Plagues,* wherein is filled up the *Wrath of Almighty God.*

To the Ancient *Literal Babylon,* it is said, *Ezay 47. 7. &c. Thou sayst, I shall be a Lady for ever, so that thou didst not lay these things to thy Heart, neither didst thou remember the latter end of it; therefore hear now this, thou that art given to Pleasures, that dwellest carelessly; thou that sayest in thy Heart, I am, and none else besides me; I shall not sit as a Widow, neither shall*

I know the loss of Children: but these two things shall come upon thee in a Moment, in one Day; the Loss of Children and Widowhood; they shall come upon thee in their Perfection, for the multitude of thy Sorceries, and for the great abundance of thy Enchantments. But then it is destroyed for ever, sunk as a Milstone. This speaks the Perpetuity of the Judgment. All this is most Prophetically Typical of the Judgment on *Mystic Babylon*. We have found it was literally fulfilled, as indeed in *one Day*, and *one Night*, on old Babylon, and so it shall in the first Onset on the *Mystical*. But the Judgments of it are so much of another Nature, they shall continue much longer in the Execution, like the *second Death*; it suddenly surprizes, but it continues for ever; so is the Judgment of Babylon, her Smoke rises up for ever and ever. And, If any man worship <sup>Chap. 14.</sup> the Beast or his Image, &c. the same shall drink of the 9, &c. wine of the wrath of God without mixture; and he shall be tormented with Fire and Brimstone in the Presence of God, and of the Lamb, and of the Holy Angels; and the Smoke of their Torments riseth for ever and ever. Thus, though the Beginning of the Judgment be sudden, the Continuation of it is by certain Distributions of its self, till it become an everlasting Lake of Wrath and Torment.

Posit. 4. The Princes that long bare up the Grandeur and Haughtiness of *Papal Rome*, by giving their Power and Kingdom to the Beast; called therefore, *his Horns*; shall be so overcome by the *Lamb*, as to be made Instruments in the Execution of the Judgment in such Parts and Degrees, as the *Wrong Lord shall*, when he becomes *Universal Monarch, King of Kings, and Lord of Lords*, commission them unto. This shall highly exalt and make illustrious the Judgment.

1 It is therefore much to be considered, and is a great Confirmation, that *Babylon* means *Papal Rome*, as hath been already at large set forth; that the so strange and unaccountable Subjection of so many Kings to the *Papacy*, a feeble Power, if we consider its Force of Arms, which *Statists*, and Men of *Politicks* have so wondered at, is here accounted for; It is indeed call'd *Sorcery*, and Intoxication, *being made Drunk* with the *Wine of her Fornication*, the most Lively Description of False Religion. But all is under the Divine Supreme Ordination;

For God *put it into their Hearts to Fulfil his will*, and to *agree together, and to give their Kingdom to the Beast*, until the *words of God* should be *Fulfill'd*; And they have *one mind to give their Power and Strength unto the Beast*; and hereupon they *make War* with the *Lamb*, and to Persecute his Truth and Servants. And

<sup>C. 17. 2,</sup> <sup>15, 16.</sup> the People of these *Kingdoms, Nations, Multitudes, Tongues*, the *Inhabitants* of the *Roman Babylonian Earth*, falling under the same Enchantment of a False Religion, *made Drunk* and *Commiting Fornication* with her, are as a Confluence of *Waters* to her, on which she sitteth: Was there ever, or could there be a plainer Description in *Prophecy* of what is so plain matter of Fact, which hath rais'd the Admiratio and Wonder of all Observers!

But when *the words of God shall be Fulfilled*, and the Time Allotted expired; Then these Kings shall so far as God pleases, be the Executioners of the *Judgment*; For as the *Plagues* in the *Text* are *Death, Mourning, Famine, Burning with Fire*; so the *Kings* shall hate the *whore, make her desolate, Eat her Flesh, Burn her with Fire*: It's True, there are *Kings* that *Bewail her*, v. 13. 18. But that pertains to another part of the *Judgment*, when

when it is Advanced to the *Eternal Judgment*, with the Explication of which I have not at the present to do ; But how wonderfull and Illustrious will the First Execution be, when these Kings shall First Appear in it ! Sure It will be very Great and Glorious.

*Propos.* 5. The Greatnes and Sudden Invasion of this Judgment, as Denounced by God, and by such Instruments as the *Ten Kings*, are uncontrolably to be Demonstrated, not only as to the Possibility, but the certainty of both, as from the Truth of the Lord who hath so long ago Denounced it ; So from the Wisdom and Omnipotency of the strong Lord, who is the Judge.

This is not therefore in the least unreasonable, but the Highest Justification from the Truest Principles of Reason, is to be found in the Expectation of the Judgment upon the *Beast* and the *City* ; Let it be never so sudden. For the Lord is every way Infinitely *Strong*, who *Judgeth* ; God therefore in such, his great works of what kind soever, appeals to the Consideration of himself, as *the God that stretcheth out the Earth*, and *that which cometh out of it, that giveth Breath unto the People* upon it, *Ez.42.* So in the Judgment on *Old Babylon* : *He that made the Earth by his Power, he hath Established the World by his Wisdom, and he hath stretched out the Heaven by his understanding* ; when he uttereth his *Voice*, there is a *Multitude of Waters in the Heavens*, and he *Causeth the Waters to Ascend from the Ends of the Earth* ; *He maketh the Lightning with Rain, and bringeth the Wind out of his Treasures.* Jeremiah 51. 16. 17. It's therefore a very great Misprision of Infinite Wisdom and Power, when we make that an Argument against the most Extraordinary, and most Miraculous

Works of God, which he makes an Argument for Faith and Expectation of them, as if he were Tyed by what he had done, to do no more, or had done all he could do ; and nothing to be Expected, but according to the Laws of Creation, and dayly Providence and Leisurely Progresses, and not in those Immediate Effects of Sudden Power ; The great God argues differently, because those Works of his are so great and so high ; That therefore still so great and so high are to be Expected ; and that they should *stand up so together*, when he pleases.

And so we unwisely think, we very well argue, he that so Wonderfully and Miraculously appear'd in the First Times of the Gospel, hath done all that he will do, or thinks fit to be done, till the day of Judgment : But undoubtedly we may better argue, he hath much greater things to do, to make the very latter times of the Gospel-Glory, as Illustrious as their very beginning, and entrance was, Before his Kingdom, the *Man of sin* and *Son of Perdition* shall be *Consum'd* and utterly defaced ; his *Spirit shall be poured out* ; The *Everlasting Gospel* shall be *Preach'd* ; The *Heathen* shall *come* to the Lord from the *Ends of the Earth*, and shall *know his hand* and *his might*, and that his *Name* is *Jehovah* ; And all *Israel* shall *Turn* to the *Lord* and be *saved*. For *Strong* is *the Lord*, who shall do all these things.

*Posit. 6.* The Divine Prescience, and Wisdom hath chosen and singled out a Time, and decreed it for the Execucion of this *Judgment*, when *Babylon* shall shew it self in it's Pride, in it's Pomp, it's Presumptive Security ; For as, hath been said, it is when she shall say, *I sit a Queen*, and shall see no sorrow, as *Babylon*

Babylon of Old said ; I shall be a *Lady* for ever, and shall know no loss of *Children*.

All Scripture speaks of *Sudden Destruction*, when Men cry, *Peace, Peace*. It is a Time when Men are High and Proud, and Haughty, that their Fall is near; *Nebuchadnezzar* was laid hold on by Vengeance with those words in his *Mouth*; Is not this *Great Babylon*, (from whence it had its Name in this *Prophecy* of the *Revelation*, *Babylon the great*;) *The Great City*, (said he) which I have built for the Honour of the Kingdom by the *Might of my Power*, and for the Honour of my *Majesty*. And while the *word* was in the *Kings Mouth*, the *Judgment* came upon him; So while *Belsazar* was in his Highest Jolity; *Drinking Wine* in *Vessels* of the *Temple*; and *Praising* his *Idols* of *Silver* and of *Gold*; *The Hand writing appear'd*, and that *Night* he was *slayn*.

*Dan. 4. C.  
11.*

Now it is certainly such a Time to *Romish Babylon* at this very day. The *Jubilee*, especially the *Centurial*, is a Time, when she *sits a Queen*, is espoused by the *Princes*, and is no *Widow*, when her *Children* gather about her; the *King of Poland* so lately turn'd to her, and she thinks she can know no *Loss of Children*; when she sits, as on a *Throne*, Dispensing *Pardons* and *Indulgences*. And a time it is, when so *Nebuchadnezzar*-like a *Prince* is so *Insolently Vaunting*, and so *outrageously Persecuting*, and *Protestant Princes* stand by, and are so *Tender* of the *Articles* of their late *Peace*, as not to be at *Liberty* to offer their *Intercessions* to the contrary.

Thus far I have setled the Great Positions concerning the *Judgment* upon *Babylon*; To which I shall add to Corroborate what I have already laid down, and to make way to the Remaining Part of

*The JUBILEE of the  
of the Discourse, these following Observations.*

*Obser. 1.* That together with the Judgment on *Babylon*, not when it begins, I would not be so mistaken; but when it comes to its Perfection and filling up; There will be a concurrent Judgment upon the whole World of Wicked Men, the *World of the ungodly*; the *Time of the Dead* will then be come, that they should be *Judged*: The *Judgments of God* will be made *Manifest* in all the *Earth*. Small *c. 11.* and *Great*, *Bond* and *Free*, are *slain with the Sword* *c. 15.* *c. 19. 20.* and *etc.* *that proceedeth out of the Mouth of Christ*, the *word by which he Judgeth at the last Day*; In the *Burnings of Babylon*, the *Cities of the Nations fall*; The *Fire* begins there and spreads all over the *Earth*; Then will be the great *Earthquake* and *Hail*, *Cap. 16. Ult.* All these Expressions and many other are made concurrent, with *Great Babylon coming up in Remembrance before God, to give her the Cup of his Fury*; Now this ought to make greatly Remarquable to us the Judgment upon *Babylon*.

*Obser. 2.* The Judgment of God upon *Babylon* is Celebrated with his Highest Adorations, and Praises of his Servants; Shewing at once the Highest Glory of God, and the Happiness of his People in it: There were Loud Voices in *Heaven*, of *Praise*; and, the *Four and Twenty Elders* fell down on their Faces, saying, *We Praise thee Oh Lord, who Art, who was, who Art to come; because then hast taken to thee thy Great Power, and hast Reigned*; Which is at *Babylons* being *Judged*: For then is the *Alleluiah of the Lord God Omnipotent Reigning*. *Psal. 149.* Then is the Time of the *High Praises of God in the Mouths of his, of their* *c. 11.* *c. 19.*

their *Rejoicing in Glory*; Then do they sing the *Song of Moses* the Servant of God and of the *Lamb*, as we find it at large; Then shall be the Four Courses of *Alleluia. c. 15. 3. jabs*; and all arising from *Babylon*, being *Judg'd*; that we have *C. 19. 3. &c.* And then is the Glory of the *New Jerusalem State coming down*, as a *Bride Adorned for the Bridegroom*.

Now then as the *Eternal Judgment* and the *Alleluias* of *Eternal Glory*, and *Happiness* are two so great points of *Scripture Truth*; So by these *Scriptures*, the *Judgment of Babylon* is declared a *Great* and a *high point of Scripture Truth*; Because with *cap. 21.* it are *Complicated* and *Conserved* the *Truths of the Gospel*, that have such a *Principality* and *Supremacy* in it; and they are so *Interwoven* with it, that the one cannot be *Separated* from the other; and the *Judgment of Babylon* ought therefore to be most closely attended to, and not looked upon as a *dark Prophetical Truth*, with which we have little to do; Let us then *Humbly* set our selves, as *Daniel* of old, to search the *Time* in the *Books of Prophecy*, when this *Babylon*, as that of old, is to be *Jndg'd*; and the whole *Confederacy* of the *Enemies of the Kingdom and Servants of Christ*, yea all both *small and great* *Wicked*; And then the *Glory of Christ and his Reign* shall appear; And let us *haſt on to it with Earnestness of Prayer, Desire and Expectation of it*.

*Obſerv. 3.* It is most undenialle, The *Prophecies of Scripture* have continually given *Numbers of Time*, as when *Laws* (and *Times*) are given into the *Hand of the Little Horn*, there is a *Limitation of Time and Times and Half*; when the *Vision of the daily Sacrifice* was given for the taking it *away*, and the *c. 7.*

*Treading*

c. 8.

c. 12.

Treading it under Foot; There is a Time assign'd from the very First Date of the *Vision* to the Time of *Justifying the Sanctuary*, even 23000. *Eves Morns*, When the Question was unto, *how long the End of the Wonders*; There is a Threefold Account of Time; *Time, Times, Half a Time*; 1290. *Days* and 1335 *Days*; In the *Revel. C. II.* On the *Gentiles* coming into the *Outer Court* There are *Forty Two Moons* Dereterminate; and to the Counter *Prophecy* of the *Witnesses* 1260 *Days*; *Three Days*, and a *Half* of the *Witnesses* lying *Dead* in the *Street* of the *Great City*; 1260 *Days* of the *Church* in the *Wilderness*, and Concurrent *Three Times*, and a *Half*; *Forty two Moons* of the *Beasts* continuatued *Supremacy*; And the *Number of the Beast*; 666 with a *General Rule*, and a *Solemn Elogium* of the *Wisdom* of *Counting*; *Here is Wisdom*; *Let him, that hath it Calculate*, as the word properly signifies: And I say it is a *General Rule*, There is the *Same*, or a *Parity* of *Reason* to Count throughout; And there are the *same difficulties* to be overcome; For who indeed can once suppose, the *Blessed Spirit of Wisdom*, the *Spirit of Truth* Leading into *all Truth*, the *Spirit shewing Things to come*, would have given in the *Scriptures of Truth*, which we are Commanded to *Search*, and in the *sure word of the Prophecy*; to which we are Commanded to give *Heed* as to a *Light*, that *Shineth in a Dark Place*; would have given these *Numbers of Time*, if he had not intended they should be *understood*, and guided our *Hopes and Prayers* to the *Time of his Kingdom*.

*Observe. 4.* The *Time of Babylon, or Rome Judged* is the *Time of the Papacy going into Perdition*; The *Time*

Time of the *Papacy going into Perdition* is the Time of *Rome Judg'd*; For as the *City* and the *Beast* have been shewn to be Inseparable; If the one be *Roman*, So must the other be also; so are they also, as to the Time of their being *Judg'd*: Herein they are Inseparable, when the one is *Judg'd*, So must the other also be.

*Observe. 5.* That the Time of the *Judgment* of the *City* and of the *Beast*, that *carried* her, must needs be very near, as will appear by that Account of Time, I shall now present upon such *Prophetical* Grounds, as I hope, I cannot be mistaken in.

*Observe. 6.* These Numbers all consider'd, and Adjusted one to another, Reach down to *Sixteen Hundred Ninety Seven* of *Vulgar* account; and so as I have (in another Discourse) even to Demonstration made out; That from *Solomons Death* to the very Glory of the *Kingdom* of Christ; There lie in a due *Series*, and *Connexion* of these Numbers, 2730 Years, and in a most Exact Succession of an 182 *Indictions* or Fifteens of Years; of which Eighty Four make the *Just*; *Time*, *Times*, and *Half Time*, ending at 97: This with many other Assurances, especially of the coming to pass of Events according to the *Prophetic* Figures, and the Times settled for them, so exactly agreeing, shew that Year, as the Year fixed for the Commencing from it of the happy Revolution of the *Kingdom* of Christ; I have in many Discourses affirm'd this, and find no Reason to Retract it.

That, which will, I know, with all Severity be objected against it, is, That things have not come to pass according to Prediction and Expectation at that Year; And from thence will be inforced, That It is

Presumption to enquire into *Prophetic Time*, or to make any Determination upon it; I will therefore endeavour to shew; It is not Presumption, but a Duty to Enquire, what, or what manner of Time, The *Spirit of Christ in his Prophecy*, hath *signified*; Notwithstanding whatever, can be Aggravated against mistake; And that it is better to search, notwithstanding mistake, then by Neglecting to search, to think to be secure from mistake; And then in the Second Place I shall apply my self to shew, how the mistake is from *Prophecy* to be explained and set Right, and yet *Ninety Seven* to be Vindicated, as the Great *Prophetic Year*.

C. 49. 19.  
Jerem. C.  
50. 44.

REV. 13. 18.

For the first, That it is not a Presumption, nor Daring to Appoint God a Time, or to stand, as a Shepherd, or Governor of Time before him: But Duty to search Scripture throughout, even to the *Prophetic Numbers* given us therein. *It is not for us indeed to know the Times and Seasons*, God hath set in his own Power; Yet to use all means, even by Books to understand, what ever God hath been pleased to give so far out of the Peculiar of his own Prerogative, as to *Reveal*, though in *Mystic Numbers*; when he hath been pleased to *Reveal* Things, They then belong to us: And Hee that hath a *Mind and Wisdom*, hath an Obligation by Command to *Count*; and our Lord charges it as Sinful *Hipocrify*, not to search, *Discern* those either *Prophetic* or *Moral Signs of the Times*: And I cannot find what can be said against the Commendation, the Apostle gives to them, who give heed to the sure word of *Prophecy*, as to a *Light*, that Shines in a *Dark Place*. Not can I see;

1 Chron.  
12. 32.

Why it should be look'd on as an Offence, that is placed as a Character of Honour on the *Sons of Issachar*, that they had understanding in the Times, which they

they attain'd undoubtedly by enquiry into and Meditation upon any *Oracles*, God had been pleas'd in those *Times* to vouchsafe: *Daniel* thought it no Presumption to enquire further of the *End of Wonders*, when he *understood* not what was first Reveal'd; The *c. 12.* account of the 1290, and of the 1335 Days to the very *Blessed State* was then given to him, not so much for himself, who was to go his way to Rest until that End, but for us the People of God in every Age.

What can then be objected against Searching into the *Mysteriousness* of those *Numbers*? and what may be from the difficulty of Interpretation Argued? The very same may be objected against searching into any of the *anomalous* of Scripture, as the Apostle *Peter* calls them, or the *anæsternous*, as The Apostle *Paul* Styles them, Things hard to be *understood*, *Interpreted*; and so we should be Confined only to the most plain Scriptures, and of most Indisputable Interpretation; whereas the Apostle Resolv'd to *Leave the Principles of the Doctrine of Christ*, as well secur'd; And to *go on to Perfection* in search after the more Retyred Truths of the word of God, as concerning *Melchisedec* the Type of Christ, though *hara* to be *Interpreted*. *Heb. 5. 11. 2 Pet. 3. 16.*

To the Objections Arising from the Danger, and mischeif of mistakes; It may be very well Answered by the due Consideration; That in very many things without Error in the main Points, we *Darken Counsel by words without Knowledge*; And if the mistakes in the most Eminent and Learned Servants of Christ, in Interpretation of Scripture and Explication of Extra-Fundamental Points, most Inoffensively to Substantiali Principles, were as Visible, as mistakes in Computation of Prophetic Time, we might if mistake were a Valuable Reason, be Discourag'd

rag'd from Researches, either into Scripture Exposition, or the Truths of it, any further then in those most undoubted Points, wherein all Holy Good Men agree.

It is True, *Prophetic* mistakes are, as I may say, surviving, and still in the Eyes of Men; whereas the mistakes of the other sort, are, as they say of the Errors of *Physitians*, under *Ground* and out of *Sight*: Yet in themselves no more, or less Culpable; being useful for the shewing the *Weakness* and *Fallibility* of *Humane Understanding*, wherein it is not under the most certain Conducts of *Truth*.

And as in other Cases, Variety of Sentiments, and Enquiries shew the undoubted Excellency of Divine Truth; And Search into the word of God speaks it the Greatest Busines and Exercise of Understanding; And is like the *Running to and fro*; whereby *know-  
Dan.12.4. ledg is Increased*; whereas on the other hand a Kind of Resolved fullen Neglect, in General brings forth Ignorance, and Stupidity; and either a Superstitious Dread of Intermeddling with Divine Things, if somewhat Removed from Common *Catechism*, or an Irreligious Carelessness; And in particular, In *Prophetic* Points of Time, this kind of Reserving our selves from all the search, we can make, is, as if God had given such parts of his word to be only a *Sealed Book*; or the *Cruces*, the Torment of all search and enquiry into them; or that we were Prophanely Careless, How Things are to be according, to *Prophecy* with the Church of God, and with the Kingdom of Christ; or how the many and Great Predictions of Scripture, and of the Spirit of God by the *Prophets*, are to be Fullfill'd; But much Light, Knowledg, and awakenednes concerning them comes in by search; and from hence also

proceed

proceeds Light, when we may humbly expect the Fulfilling of them, and thereby Faith, Hope, and Prayer be excited amongst the Servants of Christ, arising, from the Elaborate Treaties of those, whose Hearts God hath engag'd to *Separate themselves* to *Intermeddle with this World*, and Arm'd with Courage to bear the Reproaches of Men, upon their being mistaken in openly Declaring and Publishing, what they have Found; And then this opens a way to further enquiries of themselves, or those, who may arise after them, for the setting Right in those mistakes. For so God hath been pleas'd by many Servants of his to make advances further and further, till the *Day Dawn* and the *Day Starr Arise* in the very *Hearts* of all his Servants.

Nor can any one shew, why mistakes in these *Prophetical Enquiryes* should tend to *Atheism*, but quite the contrary; even as Different Apprehensions upon Faithful and Diligent searching into other points do highly assure the main Foundation. Nor do I find mistakes Springing from Faithful Endeavours, and sincere Designs for the Truth, Glory, and *Kingdom of God*, although Clouded with Infirmitiy, and our knowing but in *Part*, and *Prophecying in Part*, are through Grace in the Mediator Displeasing to him, equally as Ignorance, Negligence, and *Gallio-like*, not caring for any of these things; The Evils of the present *Sardian State*, and even of the *Angel* or Ministry of it; That they do not search with More United Enquiryes; That they might, as the *Watchmen of Sion* see *Essay 52.8.* *Eye to Eye*, and *lift up their Voices* concerning these things.

There is a Great Instance of a *Prophetic* mistake, <sup>2 Sam.c.7.</sup> and yet we find no Censure fix'd by the Spirit of God upon

upon it; where *David* Discours'd with *Nathan* the Prophet concerning *Building God a House*; He spake as a Prophet; *Go, and do all, that is in thy Heart*; For the Lord is with thee, undoubtedly he understood by Scripture *Oracles* Gods choice of the *Tribe of Judah* and his Intention of Building a *Sanctuary*, like the most High and Loughty Buildings, and of that Firmness to be like the *Earth Established for ever*; And therefore Collected; It was to be Built by *David*; Whereas, it is plain God had Determin'd, it should be Built by *Solomon the Son of David*: He was Right in the main, but Err'd in the Person, that was to be the Builder; But we find no severe Rebuke or Reproof; Only God is pleased to set him Right by his *word* coming to him that *Night*, and Instructing him concerning *Solomon*. I have humble hopes, that what may appear mistake in the very Circumstance of the Year 97, is Yet Right in the Essential Matter of a very near Time to be United with it; And, that what he hath been pleas'd to Enlighten me into in his *word*, shall set it Right; While I with great Humility and Modesty, and not with too Great a Positiveness or Presumption of Assurance, but Submission to the Supreme Governor of the World, and Lord of Time, as to his Dominion over all, so to his Wisdom and Prudence in his Sure Word of *Prophecy*, Declare, what I find.

For the Vindicating the Year 1697 to be the Great Year, where the Scripture *Prophetic Line* Centers for the *End of the Times and Half*, of the 1260 Years of the *Sack-Cloth*, and the *Wilderness State*, of the *Fourty two Moones* of the *Gentiles*, and of the *Beast*; and yet that the great Effects of that Time did not appear, I shall lay down this Position, as the Foundation of what is to Follow; The Great Effects to be Expected at the End of the Foremention'd Times are to be by a Supreme Ordination of God, Transferr'd from

from *Ninety Seven*, and are to be Humbly Expect-  
ed at the End of *Three Years*, and a *Half* after the  
End of *Ninety Seven*, viz. at 1700.

But in the first place, that I may clear the sense  
of this Position; It must be consider'd, That *Prophecy*  
doth not Reckon the Beginning and End of Years  
either according to the *Sacred Israelitish Account*, in  
the *Vernal Equinox*; or at our *Vernal Equinox*,  
which we call *March 10th* or *25.* Nor at what we  
call *January 1.* But according to the Beginning of  
the *Civil, Jewish, Year* at the *Autumnall Equinox*: Of  
which we have an Unexceptionable proof; In, that  
The *Sabbatizing Sacrifice* and *Offering*, by the offering  
once for all of the Lord Jesus Christ, is Fixed in the  
<sup>D. viii. 9. 27.</sup> *Middle* of the last of *Daniel's Seventy Weeks*, so U-  
niversally allowed to be *Weeks of Years* by  
All; The Time of which *Offering* must needs be (as All  
agree) at the *Vernal Equinox*; which was indeed  
made the Beginning of the *Sacred Year*, but not of  
the *Civil Year*; For then was the Time of the *Jewish  
Passover*: If then the *Vernal Equinox* was the *Middle*,  
or *Half of the Week of Years*, it must needs be the *Half*  
or *Middle* of the *Fourth Year*, whose Beginning and  
Ending can be no other than the *Autumnal Equinox*, to  
which Two Extreams ~~the~~ *Vernal* is the *Half*, or *Middle  
Point*. And the Reason of *Prophecy* so accounting by the  
*Civil Jewish Year*, is very plain; For that it should be  
some Account of Time, according to the Usual Com-  
putations of the People of God, is most agreeable, be-  
cause To them were committed *The Oracles of God*; And  
seeing these *Prophecies* have Respect to the *Monarchic  
Periods*; Therefore that which concern'd the *Sacred  
Constitutions* was not so Congruous to *Civil*, and es-  
pecially to *Pagan Dominions* most intended: Let us  
then.

then account from the *Autumnal Equinox* 97, to the same 98, we have One Year ; to the same 99, Two Years ; to the same 1700, Three Years ; and from thence to the *Vernal Equinox* of 1700, ending at 1701, according to the Computation of the Years so Beginning, as we speak in the *Church of England*; and we have the *Three Years and a Half*, at, or before the End of which I have most Humble Hopes, through Grace, there shall be such Assurance from the Great Effects, that we shall not doubt, the Year 1697, United with the Year 1700, is the very Time Prophecy hath set so Great Remarks upon, as the Time for the High Changes, and Revolutions, God will please to make in the World.

Now if the Lord please, upon the Foundation of these Propositions, to Direct his most Unworthy Servant, that hath Reason to be Humbled and Abased, in Regard of the Failure of the Great Expectation at 1697, and yet to shew him, how the Great, and Compleat Effects then Expected, and that That Year made some Offertures of Themselves, may be Transferr'd to this present Year of *Jubilee*, 1700, as a Year so Remarkable by the Providential Ordination of the *Jubilee* upon it ; a Time to which Prophecy so Points ; without any Dishonour to 97, or Injury to *Prophecy*. And that I may, without Just Imputation of Presumption, Humbly Present that Fair Collineation of *Prophecy*, together with the Plain, Undeniable Encouragement of the Text, I am upon, to stir up the Earnest Prayers, and Humble Waitings of All his Servants, *Loving and Looking for his Kingdom* ; to see what God will please to do this Year, Oh how Great will his Goodnes be herein ! and beyond this I will not dare. And if the Lord be pleased to Honour this Enquiry with his Great Works,

I will therefore propose these Six Heads to insist upon, in order to so Great Ends.

1. I will consider what is to be said concerning *Nine-  
y Seven*, with Relation to the Great Events I have  
assign'd to it.

2. I will shew, that there are Reserves in *Prophecy*, in  
some Cases, within it self, of some further Time, that  
shall lye within the most Known, Noted and Expected  
Time; and though it Reach out beyond it, it is yet  
United, as One Time with it; and so it will be found  
in the Times now before us.

3. This shall be Endeavour'd to be made out, That  
in such a Case there may be found in *Prophecy* a Curious  
Artifice, or Contrivance of the Divine Spirit of it,  
that there shall be an Equipoize of it, that may with-  
out Injury to it, be inclin'd the one way, or the other,  
by the Hand of Interpretation: And though that Blef-  
fed Spirit, the Author of *Prophecy*, most Certainly  
Fore-knew to which it would be by Providence De-  
termin'd; yet without Immediate Revelation from  
Himself, no Humane Understanding could Determine.  
All which shall be particularly shewn in this Instance be-  
tween 97 and 1700.

4. I shall observe with Scripture-Authority, That  
when there is a Delay of Events, and Effects of Mercy,  
beyond the Principal Time, most Openly held out in  
*Prophecy*, it is call'd *Infraction*, or *Breach of Promise*:  
And when Providence Retracts what it had Begun, and  
given some Essays of, It is call'd *Abruptio*, or *Breaking  
off* what was so Begun; And That, Sin is the Demerito-  
rious Cause in Both These Cases, and herein also a  
particular Application to the present Case shall be en-  
deavoured.

5. That the Certain Determination of a Time Accessory, and in Delay of the Principal Time, is in neither made doubtful, or Incertain, but it carries the more Forcible Assurances from the Delay, upon that further Time. And this is also Reduced to the present Case.

6. That the Closest Enquiries into these Things, according to the Word of God, is on no True Account of the Matter, a Blame-worthy Presumption, but encourag'd by Scripture.

*Head 1st.* With Relation to *Ninety Seven* Past, I must take the Humble Boldness to say, I have made a Review upon my whole *Prophetic Scheme*, Backward and Forward, and considered the mutual Respects to, and Configurations of *Prophecy*, one with another, and their Just Spaces of Time; and could find nothing that should shake my Assurance, but had it much more Confirm'd by that *Plerophory*, or Full Assurance of Understanding; arising from the whole *Prophetic Line*, being from *Solomon's Death* compacted under that *Chronologic Period of Indictions, or Fifteens of Years*, (as I have most Fully in a Discourse on that Subject, made to appear), even to the End of the *1335 Days*, or the Blessed Time: So that I cannot remove from *Ninety Seven*, as that *Central* part of Time in the *Prophetic Line*, without distrusting the Truth of Human Faculties, and even *Arithmetic Demonstration*.

But being very well Aware of this Great Pressure upon me, That seeing the great Effects I expected at that Time, did not appear; It must necessarily be inferr'd; That either the word of Prophecy, (which is to be abhor'd) is not sure; Or that *Ninety Seven* is not the Time, *Prophecy* hath Directed us upon; For it cannot be the Time, if it be not Illustrious

with

with those mighty Events, as the Great Effects of Vision.

On this therefore I most Humbly besought the Lord, that he would clear this Difficulty to me; concerning which I cannot but have Greatest *Searchings of Spirit* and *Thoughts of Heart*; And it hath pleas'd Him, and doth still please him to Impress much on my Thoughts, That the *Three Days and a Half* Assign'd to the *Wit-nesses Lying Dead* in the Streets of the *Great City*, Should according to the *Prophetic Standard* be, as *Three Years and a Half* laid to *Ninety Seven*; And then shall those *Mighty Works* expected skew forth themselves.

But that this may not appear Fancyful or *Enthusiastic*, I am obliged to turn my self every way to *the Law and to the Testimony*; As the *Prophets Searched* (no doubt) throughout the Sacred Records to find, *What, or what manner of Time, The Spirit of Christ* <sup>1 Pet. 1.</sup> *which was in them, did signify*; So that I may find, How these *Three Days and a Half* may be so added to 97, as to be Consonant, and Agreeable with *Scripture*; and *Prophetic Measures*; and particularly how it may be Reconcil'd with what I have Found, and can yet find no Reason to Retract, concerning 97.

*Head. 2.* I will come therefore to shew; That there are Reserves of *Prophecy* in some Cases within it self; and that it sets a further Time, when it hath First set any Time more open, and in view; and that further Time Reaches out beyond it; It is yet but as one Time United with it; And so it will be found in the Time now before us. Concerning two such Times United, as into one, I would set in full, and open view to Run on every occasion into Considera-

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tion, these Rules to Judg of them by, which have  
been already Intimated.

1. The Principal Time is held out more clearly and openly; The other by way of Reserve is given; as a *Mantissa* or Surplusage, or as an *Epitome* or Recollection of that Time; and cannot be found but by closest Attention to what hath been before Revealed; Or by New Revelation.

2. When such a Reserved Time is, the Principal, Primary, Determined Time is not Removed from its Dignity. But it is alway Decorated, or Graced with offertures of some very Great Events, And though the further Reserved Time is made most Illustrious with the whole Constellation of Events, yet that Surplusage or Consummation of Time Rests upon the Principal, as its Basis and Foundation both for

Dan. 12.4. Time, and also for those Great Events.

3. When such a Reserved Time is, it is Generally a very short Time, with Relation to the Time that went before that Principal Time, and was to End in it.

4. When this Reserved Time is Expired, God is pleas'd so to order; It shall never be Transcended or Exceeded, but the whole of Events designed shall be Compleated at it.

5. This lengthning out Principal Time by such a Reserve, or *Mantissa* of Time, it is either in a way of Wisdom and Goodness for Gracious Reasons towards his Churches, Or it is in Justice and Displeasure against the undue, and unsuitable Frame and State of his People to such Mercies, as that Time designed should have brought forth.

6. When it is in a way of Displeasure, It is Express'd by a word, that Imports Infraction, or Violation, or as in  
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Kingdom of CHRIST, &c.

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our Translation, *My*(i. e. Gods) *Breach of promise*, *Numb. 14. 34.* The same word signifies *Abruptio* or breaking off the even **Contexture** of Events begun; All which have been mentioned already.

I will now, according to these Rules, discourse this Head. But that I may do it with Greater Clearness, I find it most advantageous to shew, that in the Two **Last** Rules, the various Instances of Reserved Times in Scripture, are Deposited, *viz.* Reserves of Time in a way of Goodness, and Mercy; and in a way of Dis- pleasure, and *Breach of Promise*.

Of these Two Reservings of Time, being the only Kinds, *viz.* Mercy, or Displeasure;

I will first give an Instance of God's Dispensations in a way of Goodness, Grace and Mercy, in such a Reserve of Time.

The *Death and Resurrection* of our *Lord Jesus Christ*, was that very *Fullness of Time*, that very *To Day* of his be-  
Gal. 4. 4.  
ing made Known the *only Begotten Son*, and for our *Lords Entring into his Glory*. All Power in *Heaven and Earth* Psal. 2.  
was *Given to Him*, for his Spiritual Kingdom, which He then Receiv'd, and for the *pouring out of his Spirit*; Then he Received the *Sealed Book* of all disposes over the *Kingdoms of this World*.

And yet there were *Fourty Days* Surplusage of Time from the *Resuſtction* of Christ to his *Ascension*; And *Fifty Days* from his *Death* to the *giving the Spirit*: Now the *Death* of Christ was plainly Foretold in the *Middle* of the *Last Week*; And then he could not be *Holden of Death*, but must *Rise again the Third Day* according to the *Scriptures*: But that he should continue with his Disciples so long, and that from his *Death* *Fifty Days* should be made up to the *Giving of the Spirit* was not so plainly Revealed. Indeed if we could

Rev. 5.

could have laid our thoughts before, or now closely, consider the Distance of Time between the two *Feasts* of the *Passover*, and *Pentecost* or the *Feast of Weeks*; and that the Antitype must Answer the Type; we might find some Ombrage of it; But it was so obscure, as hardly to be Traced till Reveald in the History of the Event, though, so presigur'd at such a Distance. Now this was in Mercy; That our Lord Christ might give those *many*, and *Infallible Proofs* of his Resurrection, and speak to his Apostles, *whom he had chosen*, of the *Things pertaining to the Kingdom of God*. But the *Effect of Vision* was herein much Lower, then in his *sitting down on the Right Hand of the Majesty on high in the Heavens*, and his *making Intercession for us*. So the most Glori-ous Effects were not till such a Time after, yet still the Principal Time was not Remov'd from its Digni-ty; For the Death and Resurrection in that most E-minent Period of Time, *the Half Week*, Remains the very *Base* of the *Forty Days*; and to all After-Time, the very Hinge on which it turns, till it shall come to the *Fullness of All Times*, the Kingdom of Christ, *Ephes. 1. 10*. And as this was but such a short Time, so it did but summ up, and Recollect the Glorious Ministry of our Lord Jesus, and could not be exceeded.

In the way of Judgment, I give a Second Instance; The *very self same Night* of the 430 Years, Inclusive, of the 400 Years assign'd to *Abraham*, Gen: 15. had indeed the Great Event of the *Going out of Egypt*; yet that Glorious Constellation of Events, Bringing into the *Land of Promise*, and *Casting out the Nations*, was not perform'd till *Forty Years after*. This was indeed no way, that we Know now, to have been found, but by God's so Immediate Revelation of *Forty Days Pro-phetically given, a Day for a Year*: It was but a short Time,

Time, compard with the 430 Years ; And it could not be Transcended : The Certainty of the Highest Complement of the Great Promise Fullfill'd, was there to Begin : And the Forty Days of Tears was but a Surplusage of Time, and a Recollection, and Summing up of the Sojourning State of the 430 Years.

But that which I have especially to Remark upon it, is, That it was in the way of *Infraction of Promise*, and *Abruptio of that Contexture*, or *God's Breaking off* from what he had begun to do in the *Deliverance out of Egypt*, signified by that *Hebrew Word*, so Emphatic hereof, *Numb. 14. 34,*

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But yet this very End of the 430 Years Remain'd the Foundation of the Time following after, and was not mov'd from its Dignity ; For the *passing through the Red Sea*, and *Pharoah's Overthrow* in it, the Victory over *Amalek*, the *Nemotheria*, or the *Giving of the Law*, the *Rearing of the Tabernacle*, Rested All on this Time, and its Great Event ; and the *Forty Years* are dated from it ; which were else but *Thirty Eight Years* from the *Ill Report of the Spies*, to the Entry upon *Canan* ; and the Ending of the Following Course of Time, to *Solomon's so Resplendent Reign*, and the *Building of the Temple* is Dated from it ; 480 Years, *1 Kings 6. 1.* Even from the *Going out of Egypt*. And this Instance is the more Remarkable, Because although this Time was Known to, and Resolved of God as before, *as all his Works*, from the *Foundation of the World* ; Yet it comes in by way of *Infraction of Promise* ; and it broke off the Contexture of Great Deliverances : It is Given so in Prophetic Language therefore, a *Day for a Year*, as in our *present Prophecy*, we are upon, and was upon the Account of *Provocation*, and unsuitable Frame to *Deliverances* ; and the End of this Surplusage of Time touches

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touches the *Entring into the Land of Promise*, the *Type of the Glorious Kingdom of Christ*.

Another Instance of this Kind may be ; *The Seventy Years of the Babylonish Captivity* had their most Known and Celebrated Period in *the First Year of Cyrus*, as the *Universal Monarch in the Second of the Four Kingdoms*, the *Perishan Kingdom*; we find therefore his Proclamation Twice Recorded in Scripture, *viz.* in the End of *the Second Book of Chronicles*, and in *the Beginning of the Book of Ezra*: But here was not the Complement of Effects, The *Spirit of God* Gives Account of several stops and itays, till *the very Seventh Year of Artaxerxes*, There the word of *Restoring Judah and Jerusalem* had its full going forth ; It was all yet, as one United Time of the *Words going forth to Restore and to Build Jerusalem*. It began in the *Decree*, *First of Cyrus*, then of *Darius*, then of *Artaxerxes King of Persia*. *Ezr. 6. 14.* which so full decree of *Artaxerxes* we have *C. 7. 12. &c.* This he makes as Successor to *Cyrus* in that *Monarchy*, and of which *Nebuchadnezzar* was the *Golden Head*; *viz.* of the *Four Universal Kingdoms*; and so styles himself *King of Kings*; Now here Great *Abruption* had been from what God begun in *Cyrus*. So that the work was stayed to the *Second Year of Darius*. *Ezr. 6th. 24.* Then another *Seventy Years* had slid in, Recorded by *Zachariab. C. 1. 12.* Which had their *Epoch* or beginning as may be Computed from *Nebuchadnezzars 23d Year*. *Jerem. 50. 30.* At the last *Captivation*. And here the *Provocation* was, as may be Collected from the *Holy Writers* at that *Time*; the unwillingness of the *Jews* to Leave their *Babylonish Plantations*; And those who did go up to *Judah*, neglected the *House of God* to *Build their own Ceiled Houses*.

*Hag. 1.4.*  
*Lech. 2. 6.*

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The Great Delay of the Glorious Kingdom of Christ due to him at his Resurrection, is so Transcendental to all other Cases; and for which delay *Vis-  
ion* and *Prophecy* was sealed at his Death, until the very Time we are now waiting for; I do not undertake to Insist upon at this Time, being so ordain'd by the Father, and by the Mediator for Holy and Wiseſt Reasons too large for the present.

Now in these Reſerved Times they are so given in *Prophecy*; That they might wholly have United with the Principal Times beginning and ending together; but when they by the Event Run out beyond such Principal Times, It then appears they were so Design'd by *Prophecy* to do. And when they are in Judgment; They ſeem, as it were to Uſurp upon the Time immediately following Thoſe Principal Times; As the *Forty Years* in the *Wildernesſ*, Invaded ſo much Time of enjoying *Canaan* before the *Reigns* of *David* and *Solomon*, Abridging and cutting it 40 Years ſhorter: In The ſtay of the *Building*, and *Restoring* the *House of God* from *Cyrus* to *Darius*, and the full Reſtoration not made till *Artaxerxes*'s Seventh Year, The following Time of enjoying that *Reſtored* State was ſo much Decurtaſed, Abbreviated, and Retrench'd.

When ſuch a Delay is in Mercy, as in our Lords ſtay upon the Earth beyond his *Resurrection*; The Time following the Principal Time, as the *Fourty Days* of Christ with *His*, is Enrich'd with Great Appearances of the *Bridegroom* not *taken from* the *Children of the Bride Chamber*; And yet it was a Delay of Christs Appearance in Heaven, and of the Spirit poured out.

I look upon these Instances as full Proof, That there are such *Mantissa's*, or *Surplusages*, such Recollections, or *Epitomes of Reserved Time*, beyond the most Noted and Principal Times, before which the high Events may not be Compleated, but then most certainly shall; I shall now in the following Heads apply my self to *Ninety Seven*; whose Great Events have not yet been fill'd up.

*Head. 3d.* I come therefore to the Third Head; And most particularly to shew the Curious Artifice, and Contrivance of the Divine Spirit in the so giving the *Times*, and *Half* in the *1260 Days*; That there may be a Reserved Time, and under such an Equipoize of Interpretation; that the Reserved Time may be drawn up into, and within the Principal Time; Or may be extended beyond it into some further Time, and no Determination, but by the Providential Event.

The Time, that may be Reserv'd, and Extended beyond the *1260 Days*, I have already assign'd to be the *Three Days* of Years and a *Half*; The end of which shall have the whole Constellation of Events, Transferr'd from the End, or Period of the *1260 Days* upon it self; *viz.* from *1697* to *1700*, As on purpose to Fulfil, I trust, the word of the Lord; That what Time *Babylon* saith, *I sit a Queen*, her *Plagues* should begin to come in *one Day*. And herein I cannot but hope, The Beauty and *Symmetry* of *Prophecy* shall be seen between *97*, as the Principal Time; and the *Three Years and a Half* as the Recollectionary Time ending with the *Jubilee 1700*; To this very great purpose I lay down the following *Scheme of Prophecy* concerning this Point, as in its Equipoize between *97*, and *1700*.

1. The first thing I observe herein is ; That after the Great High Priest, and Apostle of our Profession ; The Man Cloathed in Linnen, had given in Answer to the Angels, who asked, *How Long to the End of these Wonders?* That there shoud be a Delay of Finishing for <sup>Dan. 12.</sup> 5.&c. Time, and *Times*, and a *Half*. He also added ; when He (i. e. the Scatterer) shall have accomplished to scatter the Power of the Holy People ; *All These* (viz. Wonders) shall be Finish'd. Daniel complains, *He heard, but he understood not.* Now it is true, the Prophets did not understand the Particularities of All that was Reveal'd to them concerning *Time* ; but were left to search, what, or what manner of *Time*, the Spirit of Christ, which was <sup>1 Pet. 1.</sup> in them, did signifie : Yet even their Doubts, Recorded in Scripture, were under *Divine Inspiration*, and are so order'd, as to give Occasion to Further Revelation ; But *Time, Times, and Half*, were Reveal'd to Daniel before, to be given to the Little Horn, to wear out the <sup>C. 7.</sup> Saints of the Most High, which was the same thing with scattering the Hand of the Holy People : That then needed not a *New Repetition* : The Thing therefore he understood not, was, *What Time the Accomplishing to scatter might take up.*

He Appeals therefore to his Lord, and our Lord ; *My Lord* (faith he) what shall the End of These (i. e.) Wonders be ? His Question is directed upon the very Point he understood not ; and Receives Answer in *Three Particulars* :

1. That there will be a Closedness, and a Seal of Secrecy, set upon the Determinate *Time of Wonders Finishing*, viz. till the Event determines it ; The Seal on the Foreheads of the Servants of God, Remains till the End ; and till the End, or very *Accomplishing to scatter*, They cannot be distinctly known ; For till then the *Witnesses*

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appear not *Unseal'd*, or with the *Father's Name* writ on their Foreheads, in a Risen State, on Mount Zion.

2. It is Given as a *Diagnostic*, or distinct Note of the *Time between the End of the Times and Half*, or the 1260 *Days*, and the *Time of Accomplishing to scatter*; *Many shall be Purified, and made White, and Tryed*; which we may very well understand of those they call, *The New Converts*, or the *Re-united*; who have since been made *White by Repentance*, and *Purifying Grace*; who have been *made Wise*, by Rememb'reng what they had *Receiv'd*, and *Heard of the Gospel-Purity*, and *Return'd* to it, coming a new out of *Babylon*; while *Persecutors* will not understand, but *do more and more wickedly, Persecuting and Scattering*, till the *Utmost End and Accomplishment of Scattering*.

3. The *Great Palmoni*, or *Wonderful Numberer of Time*, insensibly, and yet as in Answer to *Daniel's Question*, gives a further Delineation of *Time* in *Thirty Days*, added to the 1260, making them 1290; under an *Epoch*, or Beginning, Characteriz'd with the *Taking away the Daily*, viz. *Sacrifice*, and the *Abomination*, that *maketh Desolate, set up*; which I look upon, most Undoubtedly, to be argued to be the *Antichristian Apostacy*, by the *Papal Gentiles* Entring into the *Outer Court*, and so *Taking away the Truly Christian Worship*.

And to these *Thirty* of the 1260, are added *Forty Five*, making the 1290 1335. Reaching to the *very Blessed State of the New Jerusalem*, in which *Daniel* is assured a *Lot*: and, in the mean time to rest his *Further Enquiries*, and *Himself to Rest* in *Spirit with Christ*; and his *Body in the Grave*.

Now then seeing these *Thirty* are added to the *Times and Half*, which the *Spirit of Prophecy* hath Expounded into 1260 *Days of Tears*; And that there can be no

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Time between the *Times* and *Half*, and *Finishing*, by the Express Word, except the space of *Accomplishing to Scatter*, and that the same *Spir't of Prophecy* hath given no other, so much as supposeable space, but the *Three Days of Years, and a Half*; Either those *Three Days and a Half* must be supposed to Unite with the *Three Times and Half*, and to be One with them; or they must Extend themselves upon the *Thirty*, and be the First *Three Days of Years and a Half* of them; For they cannot lye between them, as a part of Neither: If so, either the 1260 must be 1263, and a *Half*, or the 1290 must be 1293 and a *Half*; Either of which is very contrary to *Prophecy*, which is most express in each; viz. *Times and Half*, or *1260 Days*; and 1260, with *Thirty* added, *1290 Days*, and no more of Either. Now here is the *Equipoize of Prophecy*: It could not be Determined before the Event, whether the *Accomplishing to Scatter* might Unite with *Time Times, Half Time*, as the last *scattering*; Or go further within the 30. But the Event hath Determined, The *Three Years and Half* Extend upon the First *Three Years and a Half* of the *Thirty*, making 1260 1290. And the Curious Artifice of *Prophecy* is herein seen; For thus the 1260 and 1290 are joyn'd in the *Taking away* the *Dayly* by those *Three Years, and Half* being the *Accomplishing to Scatter*, and so carrying the *wearing out* of the *Saints* so much, further then the *Times, and Half*, or *1260 Years*, even unto the 3 Years and *Half*, First of the 30, and then their *Remainder* Unites with the last 45 in *Finishing*; For as I have shewn, there can be no *Distance* between in the 1335 of *Scattering and Finishing*. And the whole 1335 are Joyn'd, as leading by various Delays and Appearances, since especially the last *Half Time* of the *Reformation*; to the Kingdom of Christ. And this is an Artifice of the Divine Hand

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Hand of Scripture most Curious and Admirable. And the same both Equipoize and Artifice, are also most Conspicuous in the *1260 Days of Tears*, and the *Three Days and Half of Tears*, Rev. 11. These *3 Days and Half* Hold the only Possible Addition of Time beyond the *1260 Days*, or *Three Times and a Half* for *Accomplishing to Scatter*; For we find no other Measured space of Time Mentioned either in *Daniel*, or the *Revelation*, that can be so much as supposed to lie at the End of the *1260 Days*, and *before the Seventh Trumpet*, Except these *Days and Half* alone; But these with all Harmony and *Symmetry of Prophecy*, are Placed there; For they are Scituated near to the *1260 Days* to give a *Mantissa*, or Surplulage of Time to them, for the *Accomplishing the Scattering and wearing out the Holy People*, that had been During their whole Space; And they must be as near the *Seventh Trumpet*, because the Holy Spirit is Express, Immediately upon the *Accomplishing to Scatter*, *The Wonders shall be Finished*; And he is as Express, *The Seventh Trumpet is the Trumpet of Finishing*; For when the *Seventh Angel begins to sound*, *The Mystery of God shall be Finished*, as he hath *Evangeliz'd by all his Servants, the Prophets*. Thus as in *Daniel*, The *Accomplishing to Scatter* lies between the *Times and Half of Wea-*  
*ing out the Saints*, and the *Finishing Wonders*; So in the *Revelation*, the *Three Days and Half* lie between the *1260 Days of the Sackcloth Prophecy* (which are also *Three Times and a Half*), and ~~the~~ *Seventh Trumpet of Finishing*; And they must be One either with the *1260* or with the First of those *Thirty* making *1260, 1290*; Or else they could have no Room; For the Divine Spirit Clasping *1260* so close, as to make it immediately *1290*; There can come in no *Three Years and a Half*

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*Half* possibly between, that is not United with one of the Numbers, Which is even *Arithmetick* Demonstration.

But now as to the Equipoize of *Prophecy*; It must be Acknowledg'd, that before the Event Determin'd the contrary, the *Three Days* and *Half* might have been Intended to be Incorporated with the *1260 Days* of the *Sackcloth Prophecy*, and the *Beasts* Victory over the *Witnesses*; answering to the *Three Times* and a *Half* of the *1260 Days* of the *Church in the Wilderness*; The *Witnesses* and the *Woman* being one; and the *Sackcloth*, Being *Overcome, Kill'd, worn out, Scattered*, the *Wilderness* State being one, as to the main Intention also; Only the Deepest Time of Sufferings express'd by one more then the other; and so the *Three Days* and *Half*; the *Three Times and Half*, the two *1260 Days* had been all one Time, and had begun and ended together. And I must Freely, and Humbly Confess, This was my Apprehension, and my hope it would be so, although I had always a Jealous Eye upon these *three Days* and *Half*. But nothing but Event could Determine to the other side, The Ballance of *Prophecy* stands so even concerning the Case; And indeed if *Ninety Seven*, as I affirm, and see no Reason to Retract, be the end of the *1260 Days*; It must needs be, that when the *Three Days* and *Half* have done the Service of *Three Times* and a *Half*, Coequal with the whole *1260 Days*, and pointing to a deepest Time of Suffering, and so Parrelling one another; The latter then do the Service of an *Epitome*, a *Mantissa*, a Recollection of the whole, and Run so far as upon the *Three First Years* and *Half* of the *Thirty*, which Thirty, are Principally for *Finishing*; And though they suffer the Cloud of the *Witnesses* Summ'd up *Scattering*, Yet they are *Recompens'd with*

with the Glory of the Constellation of Great and Illustrious Events at their *Rising*; Now the *Three Days* and *Half* doing this Manifold Service, and bearing this variety of Aspects, is most usual in Scriptures Improvement of its *Types*, so that I need not insist further on it.

c. 4. I will give only one Instance in a Case of near Affinity with this; The Three *Hundred Ninety* Years of *Ezekiels Bearing the Iniquity of the House of Israel*, gave the very *Chronological* space from the Death of *Solomon* to *Ezekiels Temple*; It first set out the Sin of the *House of Israel* in the *Ten Tribes* making Defection from the *House of David*; and then turns, as it were back, and settles the standard of *Prophetic Time* a Day for a Year, as an *Epitomizing* of *Prophetic Time* to the very *End*.

To Summ up this Point of Discourse then, I look upon the End of the *Times* and *Half*, or  $1260$  Days of Years, as the most Unmoveable Rest of the *Three Years and Half*; And that, They are but as a Summary and Recollection of them, or a little Surplusage added to them; And that the  $1260$  Ended at  $97$ . And, That Ninety Seven began in the *Autumnal Equinox*, of what we Generally Count  $98$  but in the *Prophetic Calendar*;  $97$  Just Ending; I therefore as before, so now again give the Account from  $97$  and to Ninety Eight in the same *Prophetic Style* one Year; To  $99$  is Two Years; To  $1700$  still in the same *Prophetic Style* is Three Years, *vix.* at each *Autumnal Equinox*; and at the *Vernal Equinox* of  $1700$  ending, in *Vulgar Account*, but in *Prophetical* the Half of  $1700$ .

The Last Half Year of the Three Years and a Half will Expire then, in the very Middle of the Year, at the *Vernal Equinox*, The Time of our Lords Resurrection; Illustrous,

ous, I Humbly hope, with mighty Effects of it, in the *Rising* again of the Glory of the Gospel, the *Witnesses*, and all the People of Christ so long lying Dead in the Breadth of *Babylon*; and its *Antichristian Papacy* then beginning to be *Judg'd*.

I have now with all Humble Reverence of the Divine Oracles, *Covering* as it were my *Face*, whatever of Light and Understanding God hath given me, as yet not Able to behold their Glory; And my *Fear* in the sense of my Unworthyness and Great Darkness and Imperfections in Knowing, or *Prophecyng*; I have yet with *Reverence* and *Godly Fear* shewn; That there is a Frame of *Prophecy* Curiously and wonderfully made; By which Insensibly (however certainly foreknown to God, which way every Thing would come to pass;) the Great Events should with such an Equal Ballance be made Inclinable to 97 or 1700; That Providence should with the Truth of *Prophecy*, as it saw Fitt, Determine upon either at the very Time; I come therefore to the Fourth Head propos'd; *Viz.* To consider the Reasons of the Translation of the Great Events, to have been Expected at 97, from thence to 1700.

Head. 4th. The Translation of the Great Effects of *Prophecy*; The *Accomplishing* to *Scatter* the *Power of the Holy People*; the *Rising* of the *Witnesses*; and the beginning to *Finish* *Wonders*; have been Translated from 97, and are Humbly to be expected, e're the End of 1700, on this Threefold Account.

1. Principally, and in the First place by way of *Infraction*, or what Scripture is pleased to call; *Gods Breach of Promise*; or *Repenting* of the *Good* he said, He would *Benefit his People* with, at such a Time; <sup>time. 18</sup> We know in strict sense; The Faithful God, who <sup>10.</sup> not.

notwithstanding our *Unbelief* cannot *deny* himself cannot Break promise, nor can any of his Predictions Fail; Yet he knows how so to order Things, that the Sin of his Servants should be under such an Ordination of *Providence*, as if both *Promises* and *Prophecies* did fail for the Punishment of their Unbeleif, and Disobedience, and Unsuitable Frame.

I have Reason therefore more to bewail the Disagreeable Frame of my own, and other the Hearts of those who are called *Protestants*, and the *Reformed*; in not being more Ready for those Great Effects at the Time, then the being mistaken in, the Explanation of *Prophecy*, and the *Prophetic* Numbers, or even the Determination upon *Ninety Seven*.

For it is most Evident, God hath Reserved to himself a Prerogative of *Pronouncing Evil*, very positively, as in the Case of *Nineveh*; *Jonah*. 3d. *Yet Forty Days*, and *Nineveh* shall be *destroyed*; And yet God seeing their *Turning from their Evil ways*, also *Repented of the Evil, that he thought to do unto them*; So on the other side, he makes a seeming *Breach of Promise* in Delay of the *Good, he intended* at such a Time; And yet as I have before Argued in *Nathan*; So it is plain no Blame could lie on *Jonah* for the mistake of Time, but for his too high Resentment of the Dishonour, as he Apprehended on himself, of being Accounted a *False Prophet*; However God Justified him, not long after by the Irrepealable *Prophecy* of *Ninevehs* utter Destruction by *Zephaniah*.

The Delay, or Translation of the Great Effects of Vision from 97 to 1700, I Impute therefore in the First place to *Infraction*, or Gods *Breach of Promise*, with Great Assurance and Boldness of Speech, as to the manner of Expression; Because God hath been pleas'd to

to use it, else I should not have Dared make use of it; and then as to the Thing it self, I am Bold because I Find so Great Reasons for 97, as the most Central Time of *Prophesy* and such Fair Delineations, and so Curious a Hand of *Prophecy*, Reserving a Liberty and Freedom of so Uniting 1700 within it, as Providential Righteousness and Justice, by way of *Infraction* or *Abruption*; Or Wisdom in a way of Mercy and Glorious Illustration of Vengeance on the Enemies of the People of God, saw Fit. To give therefore a more full Account of *Infraction*, or *Breach of Promise*, I would offer my Apprehension with all Humility and Modesty, and yet with Uprightness and Sincerity; I say therefore, God had by the *Prophecys* of his word Pointed to 97, as the Ending of the *Sackcloth* of the *Witness* Prophecy, in their *Prophecy* Fulfil'd in the *Kingdom of Christ*; and of other the Great Effects but with a Conditional Reserve, if there were a Suitable Frame in the *Witnesses*, both the Sufferers and the more self-Subsistent *Protestancy* under *Reformed* Princes, Nations, and their Laws: I say, If there were a Frame and Activity Suitable to so Great a Revolution; Such a Frame as Agrees with the *Spirit of Life from God*, with their *standing on their Feet*, with their Appearing *with the Lamb on Mount Zion, having the Fathers Name written on their Foreheads*; But there was not such a Frame among *Protestants* of any Distinction, or Denomination, of any Title, Order, or Degree, Hereupon Rises the Lords *Breach of Promise*; For in the Room of such a *Spirit of Life*, the *Sardian State* lies heavy upon the whole; *They have a Name to Live, and yet are Dead*; They do not *Fill up the Things that Remain*, and are in order to the *Kingdom of Christ*; They are in a very Sleepy, and Unwatchful Temper, as to the *coming of Christ*,

Christ ; so that it is like to *come upon them*, at an *Hour*, *they know not*. When the *Lord saw this*, it displeased *Him* ; then said He, *they shall know my Breach of Promise* : What *I* had Determin'd at 97, shall be as a Further Delay. If they had been in a Condition to have *Smitten*, as often as they *would*, with a high Impulse of *Will* the *Antichristian Earth* with *Plagues* ; to have Shot with all the *Arrows* of the *Lord's Deliverance* ; their *Accomplishment to Scatter*, should have immediately commenc'd with *Finishing of Wonders*. But even the Suffering Part of *Protestants*, and much more the *Generality*, being found in the Condition before describ'd (without any Reflection on the *Protestant Princes*) ; It looks, as if in *David's Numbering the People*, the *Lord was Displeased*, and left him under Effectual Motives to to *Number*, which brought a Plague on All ; So *God*, Provoked Justly with the Universal Declination of the *Reformation* from His *Truth*, and the *Purity* of His *Worship*, and the *Holiness* of His *Ways*, withdrew that *Spirit* of *Zeal*, *Courage*, and *Resolution* in the *Cause*, and *Interest* of *God*, His *Gospel* and *People* ; His *Spirit* not *coming* upon them, as on the *Worthies* of *Old* : Nor was *He* pleased to give them that *Resolution*, To make no *Peace*, without the *Security* and *Freedom* for that, which they accounted the *True Christian Religion* ; or with them, who would, and do now, make *Advantage* of that *Peace*, to the *Persecution* and *Slavery* of them, with whom they are, or ought to be, of the *same Character* ; *who keep the Commandments of God*, and *hold the Testimony of Jesus*. So that this *Peace* was not at all to their *Honour*, before *God*, and *His Servants* ; although those under them ought to be *Humbled*, because their want of *Faith*, *Love*, *Holiness*, *Peace*, and *Union*, so *Dishonoured*

God

God, that He, in Just Offence, left Princes, States, Governments to themselves, not to Appear for God, as for their own Interests.

Object. I know it may be said, Because the Time was not come, *There was not that Spirit of Life from God foretold by Prophecy coming upon them; and therefore they could not act according to it: And this alone was Argument enough, Ninety Seven was not the Time of Accomplishing to Scatter, nor of Beginning to Finish the Wonders.*

*Answ.* It is most True; the *Spirit of Life from God, not coming down, and Entering the Witnesses, did shew, It was not the Time: But it is yet True, the unsuitable Frame of Spirit in *Protestants* did Provoke God to *Breach of Promise*; the culpable Causē of Mercies deny'd or delay'd, is the want of that Holy Agreeable Frame, although the Gift of such Grace is from God; For in *God alone is our Help*; yet still *our Destruction is of ourselves*. It is alway His Spirit, that makes that other Spirit in us, that was in *Caleb and Joshua*: The want of such a Spirit, as is Agreeable to what God hath promised to do, provokes Him most Justly to *Breach of Promise*, as to the Time held out to our Eye; although he alone Gives that *Spirit and Will* at the very Time, when the Promise must and shall certainly be Fulfilled. Want of *Holiness*, is a full Reason of Want of *Deliverance*; although at the Time when *Deliverance* shall be, *Holiness* shall be also: The peculiar Frame agreeing with the Kingdom of Christ is the Frame, we find in the Church of *Philadelphia*, not in our *Sardis*.*

*obs. 17.*

*Rev. 3.*

2. Let us now Consider the Delay, or Translation of the great Effects expected at 97, from 97 to 1700, as the word *Breach of Promise* signifies *Abruptio*, or *Breaking off the Series, and Contexture*, God had pleased to have

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have Begun, and seem'd to be Going on in ; as therefore it cannot but be acknowledged, There was not in 97, the glorious Appearance of the expected Effects, So on the other side, it cannot be deny'd, There were such Beginnings, that if God had pleased to go on in, there had certainly been, before this Time, a very great Change and *Revolution* in the World. But no sooner were those Offertures made, but God shew'd his *Abruption*, or Breaking off from any Thing he had Begun, Two great Instances of which, we had in that Year.

First, The Treaty of Peace at *Refwick*, was a very Remarkable Dispouse of God, bringing the *Antichristian* Princes to a Necesity of making Peace, while *Protestant* Princes and States had a Balance upon them and the Peace. This looked very Hopefully, that the Interests of *Protestancy*, and the *Reformation*, wherein the Glory of God, of the Gospel of Jesus Christ, and the Safety of His People, and their Peace and Quiet, was so undeniably Compriz'd, should have found great Advantages ; and by an Embarrasment on all further *Persecution on Protestancy*, there might have been an *Accomplishment of Scattering*. This was a gracious Honorary Dispouse on 97 ; and at the very *Autumnal Equinox*, as the very Time, that was to bear the Signal of the *Witnesses Rising*. Herein God was pleased to set *Judgment* before those *Protestant Sovereigns*, and to shew them what they were to do ; especially, considering what Just Pleas they had to Insist upon, as particularly and eminently that *Edict of Nantz*, in behalf of the *French Reformed*, where the Persecution hath fince been Pursued with so great Barbarity.

But to shew God's *Abruption*, as in the very Time, and in the very Act of the Treaty concluded, and so his *Infraction* in the very Year of *Ninety Seven*, and of

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the Peace concluded. And to Remonstrate both, as before all the Nations about, as he hath sometimes put a Word into the Mouth of his very Enemies, especially when they are of Eminency ; as *Balaam*, an exalted Prophet ; *Caiaphas*, the High-Priest : So it is much to be Reflected upon, what the *King of France*, that Prince of *Persecution*, writ to the *Arch-Bishop of Paris* in the beginning of the Month called *January*, in Popish Style 98, but in True *Prophetic* and even *Protestant* Style 97 : Requiring the Thanksgiving of *Te Deum* after the *Popish* Manner for the Peace, thus He Began ; *The Time, which Heaven hath Ordained* (How express for 97.) *for the Reconciliation of the Nations* ; *Sure the Protestants of each Nation made up the Nations*. This looked Fair for the *Accomplishing to Scatter* ; For the *Protestants* making up the *Nations*, and the Time for the Reconciliation of the Nations being come, their *Scattering* or *Persecution* was to Cease, or to be *Accomplished*, How else Reconciled !

But as if at the same Time God made an *Abruptio* upon what was so promisingly Begun in 97, and put a Reproof into that Prince's Mouth, upon the *Protestant* *Princes*, and in them upon the *Nations*, and even the *Churches*, walking so much beneath the True Spirit of the *Reformation*, and so provoking God to withdraw His mighty Spirit and Presence from the *Princes* : That King thus expresses himself.

*That which I Glory in most of all, is, the Worship of the true Religion, as Authorized by a solemn Treaty under Sovereigns of a Different Faith ; the Author of so many Graces, shews Himself too manifestly not to be Acknowledged ; and the Visible Characters of his Almighty Hand, which they Bear, seem to be the Seal, he hath Affixed to them to Justify my Intentions ; Busted from this Time forward in Causing*

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*Causing him to be truly Worshipped in all my Dominions.*

In all which, I have not the least Regard to the Assumings of that Haughty Monarch, in which there is much of the Spirit, and Style of the *King of Assyria's Letter* by *Ralibakeh* ; when he ask'd, *Am I come up without Jehovah?* All I consider is, What of Agreement there can be Found, between His Words, and the Words of Prophecy, As when he saith, The *Time for the Reconciliation of the Nations is Come* ; a Word of great Extent in Scripture-Sense, and Introducing a great Change indeed among the Nations, and very Consonant to Scripture Predictions ; For I have all Reasons of Assurance to Conclude, It was so in the First Institution of God, and the Treaty of Peace was a Fit Method in Human View to it : When the Treaty therefore was Concluded, and a Peace, so call'd, made without Reconciliation of the Nations, in that great Interest of the People of God, the Freedom and Peace of the *Reformation in France, Piedmont, Savoy, the Palatinate, and other Parts* ; and He Himself the Principal Persecutor, under the miserable Bigotry of Thinking, He *Does God Good Service, in Persecuting*, as the Tenor of his Letter Imports, wherein he Appears *Drunk with the Wine of Babylonish Fornication.*

Secondly, Another Instance of Divine *Abrupture*, and so of *Infraktion*, in the same Year, was that Monumental Victory over the *Mahometan Army* and the *Ottoman Sultan* in Person with it. Now seeing, That Tyranny more immediately presses the *Grecian Professors of Christianity, and Hath laid them under so great Slavery, and Darknes* ; This Eastern Part of the Christian Church Falling into a like Superstitious Ignorance, Any True Servants of God among them, were carried as with the other of the Two *Wings* into a *Wildernes-State*, and fell in-

great Darkness from the Light and Purity of the Gospel, and so into Slavery under *Mahometan Imposture* and *Tyranny*, and thus have continued to this Day; And in how *Lethargic*, or rather a State of Death; All those, whom we call the *Greek Churches*, or *Grecian* Christians do at this Time lie, None that know them can be Ignorant, There being only Remainders and the Ruins of those Ancient Churches, even as of their Cities.

The *Prophecies* and Promises of Scripture Reach, yet unto them; and at that very Year 97. Accordingly therefore about the same *Autumnal Equinox* of it; It pleased Infinite Wisdom, and Goodness to Arm with a Mighty Power and Spirit the *Imperial Army*, and the Leaders of it; and to give them a very Monumental Victory, even a Victory, like as in the Day of *Midas*, or upon any other of the Ancient Enemies of the People of *Israel*, to their Greatest Conternation, and the Breaking all their **Measures and Designs**; Hereto Add, what God was pleas'd not far from the same Time to do by the *Czar of Moscow*, a Prince of the very *Grecian* Profession of Christianity; These Victoriousnesses had undoubtedly been carried to the very Gates of *Constantinople*, Had there been but that *Spirit of Life* from God upon them! But all lying in that Dead State, The *Emperor* in the very *Gall* of Popish *Antichristianism* and the *Bond* of that Evil; The *Russian* Prince in all the Superstition and Blindness of that Profession; There was then First Gods *Infraction* as to the Year 97: The Great and Complemental Effects shone not to expectation that Year as LightDay: And therefore there was an *Abruption*, a Breaking off that Series and Contexture God had began, So all is laid still in a Peace between the *Port* and the *Empire*; and a Truce be-

twixt the Ottoman and Moscovian Princes; Which how God will Dispose of, we are yet to observe in the following Course of Providence. Disposes of God with Relation to the Ottoman Signiory are the more to be observed on these Great Prophetic Considerations.

1. It pleased the Divine Spirit to place the very opening of the *Kingdom of Christ* and *Finishing of Wonders* on that *Mahometane Potentacy coming to its End*, and none to help it. *Dan. 11. Last with C. 12. 1. &c.*

2. That the *Grecian Churches*, as we Style them, Are the sad Remains of those *Seven Apocalyptic Churches*, made the *Types and Emblems* of all Christian Churches till the Glory of the New Jerusalem; And therefore from the Time of that given; However under such a Rejection Now, Yet, are *Beloved for the Fathers sakes*, I mean Those *Primitive Churches*.

3. The *Hour, the Day, the Month, the Year* allowed to the *Turkish Empire* to stand Arm'd and in *Provinciu Reaches* Just to 97: as hath been by other *Apocalyptic Interpreters*, as by my self *Less than the Least, made out.*

4. From the *passing away* of the *Second or Turkish Woe*, That great, and Blest Sound Commences. *The Kingdoms of this World are Become the Kingdoms of the Lord, and of his Christ*; But as *Mahometism* came first, as a Judgment on the *Latine*, as it is to be Distinctly call'd, or *Western Antichristianism*; So it is to be Preferr'd in the Expectation of Judgment First upon it self; That so *Tyrannous a Pseudo-Propheticism* that came upon it, may not be Removed before the *Revocation* of the Sin. Oh how much Reason have we then to cry to Heaven for that *Spirit of Life* upon us all; I hope, I much more Desire it upon my self, then the Honour of being a *True Prophet* concerning it, If one could be Separated from the other.

Although I am afraid to defer any thing to *Turkey*, I cannot yet but Just Mention, That, That so unaccountable, even *Phrenetic Superstition* of the *Turkis Procession*, was order'd on the First New Moon in the Month called *Decemb.* 97. and fell out on its Third Day.

That *Procession* was a Publick Declaration, Their Affairs were come to Extremity; Their Deprecation of the Displeasure of Heaven so Vehemently, spoke an Apprehension of the Tottering, and Ruine of their *Port* and *Empire*. Thus Providence Discover'd, what was in the Womb of *Prophecy*, if there had not been an *Abruptiōn*; And that *Abruptiōn* shew'd it self, in that, So great a Victory was not made an Advance to further Victoriousness, and even Ruine of that *Empire*.

And indeed I cannot but make a Paralell of it, with *Moabs* wearying himself on *his High Place*, and then <sup>Ezay. 16.</sup> coming to *his Sanctuary to pray*. And the *word of the Lord* since, and *from that Time* is, That within *Three Years* as exactly Numbred, as the Days of an *Hireling*, and the *Glory of the Ottoman Power* shall be *Contemned*; *And all that great Multitude and the Remnant* shall be *very Small and feeble*. Now these *Three Years* are to be Accounted to End in the Month *December* in the Year 1700.

*Objec.* But may there not be on continuing Provocation, and Unpreparedness for Mercy, a further *Infraction* and *Abruptiōn*, even at the Year 1700.

*Answe.* By That Scituation of the *Three Years* and a *Half* between the 1260, and the *Seventh Trumpet*, and the so closely Conterminating on each; and *Prophecy* so express and positive therein, That it should be Subjected to any such Ballance of *Prophecy*, is utterly Impossible; For though when there is an *Equilibration*

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of Prophecy, there Providence, does as it sees fit, although all way in it self Determin'd, Yet where Prophecy is Peremptory and Absolute, Providence alway Acts according to it; And to it is here, that there can be no Fear of an *Infractinn* or an *Abruptiōn*.

Having thus discours'd the delay according to the Scripture words, Gods *Infraction* and *Abruptiōn*; For he is pleas'd so to Style it, יְמֵנָה, *My Breach*; The True and Faithful God takes such a Prerogative to speak his Intentions of Grace at such a Time, under the Reservation of a Condition, That there should be a Suitable Agreeable Frame in his People to his *Promises*; Or else a further Time Reserved; But as I have made out, there is also a further Reserved Time for Wise and Holy Reasons in a way of Grace, in the Retirements of Prophetic Sense; And so I cannot but hope, There is at this Time That Wise, Holy and Gracious Purpose of the Delay; That the very Just Season of the Judgment on *Babylon*, should be taken according to what hath been already laid down, and needs no Repetition, that shall also concur with those of Displeasure. *Viz.* The *Popish Jubilee*,

And seeing, according to what I have Humbly laid down; The Propreccys of Scripture have placed nothing beyond these *Three Tears* and a *Half*, ending with the Year 1700; but the *Finishing Wonders* in *Daniel*, and the *Seventh Trumpet of Finishing in the Revelation*: As I have most Abased Sense of my own Weakness, Darknes, and Unworthyness, and Profoundest Reverence of the Divine Wisdom, Holines, Supreme Dominion; In which Regard none can stand before him, or as a *Shepherd appoint him the Time*; So I cannot but Trust in his Mercy, and the M ghtiness of his Arm, He will bring it at that very Time to pass; and I observe; That in Callenging of any *Shepherd to stand before him*, he especially Directs to those

those, who, when they hear of the Judgments of God on the Enemies of his People; *Edom and Babylon*; and So now on *Babylonish Rome*, think; They can bring up those, who shall Oppose the Councils of God, like a *Lyon coming up from the Swellings of Jordan* with all speedy Rage and Power, and oblige him to choose another Time for the Execution of his Judgment; These are they, who would stand as *Shepherds* before him, and appoint him a Time; Not they, who would wait upon him in the way of his Judgments, and would Discern the *Signs of the Times* thereof; For it is a Severe Reproof; The *Stork in the Heavens* knoweth her *Appointed Time*, and the *Crane* and the *Swallow* and the *Turtle* observe, But my People know not the *Judgment of the Lord*. Surely the *Prophetic Scribe*; especially in Accounting the Numbers Time it sets; *He made it in vain*, the Pen of that Scribe is in vain.

It is true, the Apostle does most Vehemently persuade not to be moved with *Letter*, or *Spirit* or *Word*, as if the *Day of Christ* were at *Hand*; But then at that Time He gives the most certain Substantial Line of Time in General to it, *Viz.* The Course of the *Son of Perdition*, till he goes into *Perdition*; And then the Apostle *John* very particularly gives the Definite space of Time, his *Forty Two Moons* of Years, that we may know how to Distribute betwixt the Too Great Suddenness, or the Too Long Delay of the Expectation, and yet throughout to maintain that *Looking for and hastening on to the Day of God* in all Holy Desires, and Preparation by Suitable Conversation, while we daily Consider; How he hath *Declared* the *End from the Beginning*, that we may see and behold it together, and be struck with *Admiration*; This is that Glorious Challenge, God makes upon the *Idols* of the *Heathen*, in *Justification* of himself against, them

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*Esay. 41.* them, *Declare, Shew to us the Things, that are to come, Do, Work Good or Evil, Judgments, or Deliverances, that we may know, you are Gods*; To attend our God therefore herein, in searching out, and declaring what he hath first declar'd, is to give Glory to him; And this is the only End I have through his Grace propos'd in this Discourse; In its Beginning, By setting out the certainty of *Babylons Judgment*, at the Times of its Greatest Solemnity, of Pomp and Pride; and of the Strongest Combination of the *Horns of the Beast*, the Princes of *Europe* to strengthen, and exalt it, and for the Persecution of the Servants of God, who will not *Receive his Mark*, nor *Worship his Image*. Now that in this Time, its *Plagues* may come upon that *City of Fornications*, *Drunk with the Blood of the Martyrs of Jesus*, as in one *Day*; I cannot but Humbly Beseech, and Recommend it to all the Servants of God, who Love the Appearing and Kingdom of Christ, not to be Discourag'd with the Delay beyond 97; but to cry with the *Spirit and the Bride*: *Come Lord Jesus come Quickly*: knowing the Time so undoubtedly Fixed, and so near Herein,

*The Grace of our Lord Jesus be with you all. Amen.*

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